

The Editor will feel greatly indebted to such of his readers as will be kind enough to consider the solutions of the Dream Problem published in this Volume and will express their reasoned assent to or dissent from those suggested. He will also be grateful for any fresh solutions which may be addressed to him and which he hopes to publish in the second volume.

THE DREAM PROBLEM

MANY SOLUTIONS IN SEARCH AFTER ULTIMATE TRUTH

A SYMPOSIUM.

With an Introduction by the Editor and a Philosophical
Explanation of Dreams.

By Dr. R. V. KEDDKAR,

VOL. I.

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Introduction

“ The goal is one for all, the paths that lead thither are many ”

Let us hasten to state, at the outset, that the following pages do not aim at founding a new religion not even at establishing the preeminence of an existing one. Least of all are they intended to throw mud at any creed or to divert the reader from the path he is already pursuing.

The main object of this work, as its name implies, is a search after the Ultimate Truth. For the attainment of this object, there are many paths recommended by various religious and philosophical teachers of the world and the seeker after Truth is advised to follow the one best suited to his temperament. It is only necessary that he should be animated by a spirit of moral earnestness and a strong desire for the realisation of Truth.

The method of enquiry adopted in this work is what is known as *gnana yoga* or the path of Knowledge, the clue being furnished by a careful study of the three familiar phases of consciousness—*jaग्रat*, *suapna* and *sushupti*, or waking, dreaming and dreamless sleep states—and of their distinctive characteristics. And for the purpose of an analytical exposition of the origin and nature of the phenomenal existence, that phase of consciousness which we call the dream state (*suapna*) seems to the writer the most suitable of all. It is a daily or rather an ever recurring phenomenon about us and within us. It is also the phase of all others, which is comparatively easy to study, because

reasons when he meets them next time in his dream. At this explanation they all laugh at him and call him a lunatic. When he wakes up he finds himself very much puzzled, and even in his waking state he is unable to find any solution to the problem. He wants now to know how he can convince those creatures of his dream during the dream state that it is really a dream."

It is an indisputable fact of experience that during their dreams, men as a rule remain unaware of the fact that they are dreaming. Here, on the other hand, the data before us are (1) That a person possesses the faculty of retaining his waking state consciousness in dream, (2) that this singularly gifted man proceeds to inform those whom he addresses in his dream that the latter have no independent existence, but are merely the phantoms of his dream, and (3) that the dream creatures in their turn defy all his arguments and remain unconvinced. The question now is, how should the dreamer proceed to convince his dream creatures that they have no existence whatever outside himself?

There are several other important questions in connection with the problem that require explanation, such as the nature of the dream world, its causes and its relation to the waking world and to the ultimate Reality. Another important point involved in the problem, which is sure to strike those of a philosophic bent of mind, is that if the waking state be likewise regarded as a dream in relation to the ultimate awakening of man, how is the person, who has realized this fact to deal with his fellow-creatures during the period in which this protracted waking state dream lasts? If he tells them the truth they do not believe him, but call him a fool, a lunatic and a man with whom no rational intercourse is possible. If on the other

who, whenever she had a dream in which she found herself in any unpleasant situation, for instance about to be shot, would say to herself, "Never mind, I shall wake before it happens." Flammarion, the French astronomer and the author of "The Unknown," mentions a similar case of a gentleman who had acquired by practice the power of realising during his dreams that he was dreaming, and who whenever he had a bad dream and wanted to finish it, committed suicide during the dream by drowning himself in a river or sea or by fighting a lion of the dream, with the result that he immediately woke up.

SUGGESTED SOLUTIONS—With the exception of such as were either manifestly irrelevant or tended to evade the problem by declaring it to be absurd, all replies received up to date in response to our query are published in this volume. The Editor feels deeply indebted to each and every friend who has acceded to his request.

Some friends have written to the effect that if the dreamer joins their creeds, they will unfold the mystery of dreams to him. Others, the so called 'soul-culturists,' 'clairvoyants' and 'occultists' in America, have sent their schedules of charges which they demand in return for replies to all such enquiries.

On the other hand, the problem seems to have had quite a thought stimulating effect on many writers who have been led to write quite extensively on the subject of dream itself. The biggest and most interesting of all is the thesis from the pen of Dr R V Khedkar, M D. Besides this, we have also received equally elaborate and instructive articles from Babu Shivbharat Lal Warman, Rai Har Narayan, Lala Umrao Bahadur, Mr R N Shrivastava,

PART I

Solutions of the Dream Problem

IV

Indian Contributors.

PART I

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SOLUTION No. 1-

A Philosophical Explanation of Dreams

By Dr RACHUNATH VITHAI KHEDKAR,

M.D. F.R.C.S. D.P.H., L.R.C.P. & S., L.F.S.P.S. L.V. *Feilanta Bha. San, Fellow of the Society of Tropical Medicine and Hygiene London Member of the Royal Sanitary Institute London Member of the New Medical-Surgical Society, London. La. Chief Medical Officer, Kolhapur State. Author of "Hand Book of the Vedanta," "Advaitism," "Philosophical Discussions," "Commentary on Gita. Late Editor of the "Feilanta," 1901.*



In response to the invitation and courtesy of Dr Ram Narayan, though I undertake to write upon such a mysterious and important subject, still, to explain its philosophy and to put forward the facts in order to show their importance and beauty, I believe it is necessary to devote several pages to them, before giving my suggestions for the solution of that Dream

While dealing with those points one is likely to be inclined to write out again a book on philosophy, but I shall try to be concise in them as far as possible, and request my readers to refer to my books "Handbook of the Vedanta" and "Advaitism" for full particulars of the philosophy. Here I append only a synopsis of the Advaita Philosophy for general information.

Definition —Let us now discuss first the question, "What is a Dream?" and define it. Several definitions and opinions have been put forth in the West by several ancient and modern authors, according to their

beliefs in the natural philosophy, yet those seem to be unsatisfactory when viewed from the stand-point of the Vedanta Philosophy. However, I venture to give my own definition. Dream is the perception of facts from memory with or without having control over it. A dream may be either reiteration of the knowledge of a waking consciousness, or it may be intuitive or prophetic.

Do Dreams Occur?—A question arises, "Do dreams occur?" Several people say that they never had any dream until they were told of their peculiarities and benefits. This does not prove that dreams occur only on suggestion. On the contrary, it shows that people being careless and ignorant of the occurrences of dreams do forget them on waking, but with their efforts of remembering them, they can recall them *seriatim*. Dreams occur at any age. Even babies are seen happy or unhappy in their sleep through their dreams. Sometimes they wake up in shrieks through frightful dreams. Children are often found to be somniloquist. Some youths even talk in sleep and walk in sleep. The marvellous feats of somnambulism in gardens and over play-grounds are now and then heard. In extreme old age some people often get heavy and dreamy in intellect. In cases of general paralysis of the insane it is at times difficult to make out whether a patient is either dreamy or delusional.

Cause of a Dream.—What should be the cause of a dream? Several modern thinkers believe that a dream is the result of disturbed sleep due to the deranged condition of health from indigestion. But it has been the experience of hundreds of people that they have

had dreams even in the best of health and with the soundness of the brain. Moreover, many people do testify that they have been much benefited by the suggestions received from dreams. If such beneficial results have accrued from indigestion, one may not, indeed, grudge having it at times.

Dreams are common not only to human beings but to some animals also. Dogs often moan and growl in dreams. Therefore the cause of dreams cannot be attributed to the physical condition of the body.

Again, looking to the nature of dreams they are either re-iterative of the ideas of the waking consciousness, or suggestive of certain reasonings, or they may be prophetic or intuitive of higher philosophical knowledge. So, mind and reason cannot be asserted to be the entire source of dreams. Dreams do disappear in deep sleep where the consciousness of the outer world is also dormant. Therefore, it can be fairly said that the appearance of dreams is co-relative to the appearance of the visible world either in the physical or subtle consciousness. So, from the point of time, the perception of the objects in the world cannot be the proper and entire source of the dreams, as knowledge of the dream precedes perception.

Again investigating the condition of deep sleep it can be traced that the consciousness of the world is neither totally lost, nor forsaken there by an ego, the dreaming individual. It remains only latent in deep sleep. Also looking to the characteristics of the dream, especially in the points of whatever vagaries and

peculiarities it may start with, or however congenial or indifferent the mood of the dreamer may be, it can be generally asserted that the dreamer takes for granted, in the sequence of time and facts, that whatever be the manifestation of the dream it is true and that he agrees to the same. Hence the will of the dreamer cannot be the entire source of the dream, since his will is entirely led by the plan and will of another.

Who, then, can be this second person and where can we find him? Unless we analyse the natures of these two persons we may not get the clue of the dreams.

Philosophy of Dream — It is now necessary to enter into the philosophical explanation and ideas regarding the existence of God, the human individual and the world. As the dreaming ego stands on its own reality and intuition, and does not believe in playing a second fiddle of life at the suggestion and mercy of another person, so, it is difficult to believe in the existence of two separate entities in ordinary dreams as one dominating the other during the dream consciousness.

Also the dreaming ego cannot perceive and carry out the orders of the dominating master either in the waking or deep sleep consciousness. So the question arises whether the two individuals unseen to each other—one with the plan of consciousness and the other a tune player—are really two, or both are like bigger and smaller waves of thought passing over a boundless ocean of Intelligence. It is a riddle, let us try to fathom it. The word "individual" suggests indivisibility, which is the mysterious key-note which has set forth numerous

theories of the philosophers, so contradictory to one another to declare the goal of life and which has been inspiring all the ignorant souls in the world to live out a life with all the struggles of existence to realize that goal for which they are so 'blind and which is even beyond their common reasoning

Spinoza expresses it well "There is in each thing an endeavour by which it seeks to persevere in its own being 'It is nothing but the actual essence of the thing itself "

All the Western philosophers since Socrates down to modern teachers, however far they may advocate idealism and transcendentalism, yet they did and do believe that an individual does exist eternally in Ultimate being or substance in some one or other form They have been in a way afraid to lose the form of individuality and become perfect God

Spinoza says "Intellectual love of the mind toward God is the very love with which He loves Himself, not in so far as He is infinite, but in so far as He can be expressed by essence of the human mind convinced under the form of eternity "

Berkley says "God means the eternally sustaining spirit—the active omnipresent Reason involved in the universe" The whole universe, including mind, with the mundane body, is God, and the creatures are the partial manifestations of the Divine Essence "Each lower faculty in us is a step that leads to one above its uppermost, bringing us to God, who is Reason "

By these it will be clear that the transcendental Being of the Western philosophers with all His relations to million of eternal individuals created and to be created is not Unconditional Being. Moreover, the Ultimate Being has been declared by several philosophers to have the attributes of either Joy or Goodness or Reason.

Wherefrom and how the attributes of "evil" come to finite beings, when the theory of "Like comes from like" is granted to be true, they cannot logically tell.

Also, when they admit the omnipotence of God why should He be limited to this Universe alone and cannot have hundreds of universes, of different types and why should He not at the same time partly use the omnipotence in setting this mind free from any universe they cannot tell.

Considering the experiences of a man having short naps in a chair while reading, he has certain thoughts and does some work both in the waking and the dream states, and also he can dismiss all of them for a time in deep sleep. Even a man in waking state does different actions at the same time in talking, thinking, digesting food, carrying out other physiological functions, receiving inspirations, intuitions, etc.

If this ego can do these actions in a short time and can be apart from acts of waking, half waking, dream and sleep, and again stand witness to them in trance, why then cannot the transcendental God have different worlds in various states and have these attributes latent in the transcendental knowledge? Of

course He can, otherwise He cannot be said to be properly omnipotent and omniscient

The Adwaita philosophy of the East does admit it and all sages with all the powers of introspection have declared the validity of it in the *Upanishads*

By *Adwaita* (not two) is meant that which is the source of the two and remains beyond the attributes of the pair of opposites as—activity and inertia, black and white, good and evil, etc. “Not Two” does not mean the absence of the two. But it means—God has not the same appearances which are in manifestation of the Two (*Pursha*, the Soul, and *Prakṛti*, the Universe)

Let me illustrate it with an example though not exact. Water is present in both the ice and the steam. But it has not the qualities and conditions of the two in which they are manifest in this world. So, water is neither ice nor steam, though it is present in both. Similarly, though Brahman is present in each soul and the universe and both of them are present in Him, still Transcendental Brahman has not the appearance of the Soul and the Universe. To understand the state of Brahman let us now discuss His Activity and Inertia.

Activity — While this activity is in vibration its pair of opposite actions—Good and Evil—carry out the laws of nature for His purpose, all the souls being His manifestations inherit the freedom to choose one or other just for work. Hence they enjoy temporary pleasure and pain until they attain perfect realization of their Divine Nature through series of internal inspirations and intuitions for good actions.

Good and Evil are not the eternal things to be accepted or abhorred. But they are merely conditions or laws. By following good, one can realise good of Godhood sooner or later. God can neither be good nor evil, He transcends these two attributes of manifestations.

Evil is a kind of knowledge to show the beauty of the good by comparison. There is no evil intention of God to do any harm to any soul.

Pain results when the knowledge and laws of evil are ignored or transgressed. The following example will illustrate it —

Darkness is opposite to light. Its laws, advantages and disadvantages are known to all. Withal, if any one boldly does some actions in darkness and gets hurt, he has to blame himself for his ignorance. God cannot be blamed for the same. Similarly is the evil. A person is not expected to follow evil. If he does it, he has to suffer for it by the law of nature.

Inertia — While it is working in opposition to the *activity*, there are on one hand ideas of disgust of the affairs in the world, and ideas of the aspiration for working in other worlds, and on the other hand there are ideas of total renunciation of pain and pleasure of all worlds, and ideas of the realization of transcendent Brahman.

Thus, Brahman manifests and works in these aspects of Activity and Inertia and remains also transcendent or indifferent to both of them.

To carry out any action the pairs of opposites are

Munshi Suraj Narayan, Mehi and a few others. To all these gentlemen individually and collectively we offer our sincere thanks for the trouble they have taken on our behalf.

Curiously enough, some of our correspondents did not see any problem worth considering in the query. Some declared it as intrinsically absurd and the dreamer a fool and of an unsound mind, assuming towards him an attitude with which he had long been familiar in his dreams. Mr. W. H. Edward, a contributor of articles to the "Occult Review," writes —

"The dreamer is very ignorant. His desire is very foolish. In dream states, persons quit their bodies and the circumstances of the dream are *veritable realities*. He and his friends are meeting as spirits while their bodies are at rest. The condition of arguments and scepticism are the present condition of their philosophical relations, as in the body. The dreamer should seek to understand that dreams of this kind are analogous to teaching spirits in a prison of understanding."

Other replies, written in a similar vein, have been assigned proper place in the book. One well-written and amusing article of great literary merit, in which the writer has chiefly devoted himself to proving the dreamer to be a man of unsound mind and has even prescribed remedies for the cure, has been excluded from the present collection, because after reading it carefully, we felt convinced that the writer not having clearly comprehended the problem was perhaps unconsciously led to write much that was beside the mark. If, however, in spite of the explanation given in this volume, he desires to have it published as it is, we will be glad to include it in the second volume which, it is hoped, will follow this shortly.

A few of our correspondents have expressed their

inability to write on this subject. One of the leaders of the Radhaswami Faith writes from Allahabad "I am sorry I am unable to suggest a solution of the query." Swami Yogeshwarananda of Shri Ramkrishna Mutt, author of "Whispers of the Soul" and "Towards Light," says "Want of time prevents me from writing a solution for you, so kindly excuse." Another friend, a retired medical gentleman from Agra, writes "It is a difficult problem, and I cannot understand what you mean thereby. I have given my best attention to it. Happy are the men who have got pure heart as they shall see God. My advice to the dreamer is that he should try to purify his heart and when it is pure, there will be no difficulty in convincing friends and acquaintances that it is a dream." Dr I H Cornat, M.D., the American psychoanalyst says "In reponse to your enquiry concerning a solution of the dream problem submitted, I would say that without more data and the free associations of the dreamer, an interpretation of such a dream would be impossible. I can refer you to my recently published book, 'The Meaning of Dreams.'" Mr Norman Barclay of London, the author of the book entitled "The Power that Rules the World," writes as follows "I am much obliged for your letter, but regret to say that as my time is fully occupied by psychological work and giving instructions to students, it is impossible for me to send you the essay desired. However I shall be very glad to examine your collection of essays when they are published, if you will send me a copy at which time perhaps I may be able to add mine to it."

Such an attitude, we believe, is quite logical, there is nothing to be said against it. If a man says plainly that he

is occupied with astronomy, chemistry or some other pursuits and has, therefore, no time to give his thoughts to such problems, he is perfectly right. But to declare it an absurd problem without having studied or even seriously examined it, is, we think, quite unjustifiable.

Criticism just and informing is always welcome, but wholesale denunciation of what one does not appreciate is equally indefensible.

The verification of a personal experience is difficult, no doubt, but it is not impossible. There are well attested facts, absolutely authentic, but which we cannot comprehend and which we do not know how to explain in the present state of our knowledge. But this is no reason why one should not try and make an attempt at their scientific explanation and verification. Experience has shown us that we may be able to explain to-morrow that which to-day is still a mystery.

OUR OWN VIEWS—Our own views on the subject are embodied in Part III of this volume, to which the reader's attention is specially invited. We make no pretensions to absolute originality, nor are we unmindful of our shortcomings in dealing with this most baffling of human problems. The former is obviously impossible in this field of enquiry, and for the latter we earnestly crave the reader's indulgence. If we have succeeded in stimulating only some minds, especially those who are already engaged in the solution of the riddle of the Universe, to feel an interest in this subject and to pursue it further, our labours will have been amply rewarded.

ACKNOWLEDGMENTS—It now remains to acknowledge the sources which we have freely drawn upon and to

essential as they are born together, and they coexist till the end of the world. No individual can completely overcome one or other element of the opposites. When he transcends both, he realises Godhood.

Since God is omnipresent He must be in each soul. Ego should then behave in the same functions in a proportionate way. When a man thinks of evil, its opposite, good is betokening him within, not to do so. If he is doing good, the evil for a moment tries to tempt him away to other acts. But when he is tired of both he can remain still and indifferent to both good and bad ideas so Brahman (God) does the same. Yogis witness the phenomena of the worlds for millions of years with indifference.

These principles of Advaitism are unparalleled and have existed through all the ages of the world amidst all revolutions in this world.

What is then the underlying principle of metaphysics and natural philosophy? It is this—that eternal Brahman or God is the source of activities and inertia of the worlds and is the cause of all manifest appearances of the worlds in the three states of consciousness.

Consciousness then is the impulse and plan of the physical and subtle dreams of the worlds of which an ego catches simply a glimpse from both within himself and the external objects, and revolves himself at random in such dreams along with his personal views and aspirations.

We have thus traced that the cause of the general dream of the world is in Divine Mind. However, some-

thing more must be discussed about human individuality and dreams

Human Individuality—It is not an external entity apart from God, otherwise the paradox of the existence of millions of external entities superior and inferior to one another may rise. Thereby, hundreds of questions may arise as to who gave them the rights of inequality? Or, if their selections be voluntary, what was the underlying principle of harmony for the same? etc. Such questions would break to pieces all the arguments which may be brought forth to support our self-interested purpose. In short, one eternal principle or substance or God, by whatever name it can be expressed, must be accepted for the source of all individuality and objects in the world or worlds.

Individuality should be then the limitation of an imaginary unit of God voluntarily accepted to carry out certain purpose in the imaginary world. Its presence may last from a moment to millions of years, according to the degree of its attachment to the objects in the world. Its essence is the substance of God, together with the original purpose of service to the world, dominated or influenced by several experiences and aspirations gathered in the world.

It is just like a gold ornament manifested with a certain design over a piece of a pure gold. When the ornament is heated, it melts and goes back into the original state of gold without leaving any trace of its last qualities. Similarly, an ego does the same by degrees and is turned into God, i.e. an individual

after gaining experiences in the world rises higher through its inner intuitions and gains the highest possessions and admirations in the world. But, being disgusted of them by the monotony of their continued temptations and fitting nature he soon renounces them and becomes a non-attached teacher, and wanders in the world with the mission of raising the people to his level of understanding, but, being soon disgusted of the miseries of the world and the attachments of his pupils to the objects around them, he remains quiet in meditation, and witnesses the play of the world in his state of trance, but again being tired of it, he prefers to remain at rest without any thought of the world. If the thought of appearing into another world may tempt him, he may spend some time in witnessing it, but, ultimately being disgusted of it he dismisses all such dreams and delusions of the worlds, and desires to remain in the state of unconditional Brahman.

Such are the teachings and experiences of the sage, Shri Vashistha. The people in the East live with such ideals. But in the West they are afraid to lose the individuality, with the fear that they shall never be able to demonstrate their higher glory to their surrounding friends and relations. Even if it be granted that they aspire only to see all souls to be alike in Goodness, will it not be a state of monotony and somnolency? To demonstrate absolute goodness, there must be with it to a certain degree of its concomitant opposite, the evil. Without it the duality can never exist as required for the demonstration of any kind or

thing. Goodness also cannot exist by itself. So, to demonstrate one's goodness to another, if a person has to keep up evil to eternity, it would be an absurd ideal indeed.

Thus, the ideal of the Western people has not been logical so far. There should not be any hesitation to become absolute God at the sacrifice of small limitation of an individuality.

This philosophical reasoning may appear to be unnecessary here in the present discussion of the dream, but my readers will soon be convinced that without knowing the characteristics of the individuality and the grades to which it can rise, they shall not realize the nature and values of the human dreams.

The Dreams of an Ego—Let us discuss now what should be their causes and natures.

We have so far seen that the underlying chief principle of any act, or dream of an ego is the inner impulse (called "*sturti*" by "Jnaneshwar" and "*swabhav*" by Mandukya Upanishad) of the plan of God, forcing him to do some action either through the help of intuition or inspiration or instinct.

Moreover, when the ego works in the world with the three characteristics of time and space—as *sattvic* (pure), *rajasic* (subtle) *tamasic* (gross)—he gains certain experiences, the knowledge and memory of which become a further propelling or driving force within him to work in one of the four states of consciousness,—waking, dream, deep sleep or witnessing (*turya*).

In whatever consciousness he may be he fully

agrees with the trend of thought of his environments

If he sees a horse in the clouds he fully believes in his having four feet, tail and all other properties of a running horse, though he cannot see his other side, still he does not doubt that he may have stripes and be a zebra from the other side. Even if he sees a horse in the dream state he believes in his qualities and starts to ride even to the extent of winning a race, but he never stops to think whether the horse is real or not, and whether the assembly in the amphitheatre of the race-ground, is of his imaginary beings or not. Even a child, whatever it does or sings, believes absolutely in the reality of the play and in the metres and rhythm of the music.

Of course, every one does not absolutely know the plan of God, but catches a thread of it in the form of a motive to work, and does it with several misunderstandings and misinterpretations which he gained on the way through the intoxication of his attachments to objects and expectations for the same, as a drunken man does through delusions.

We have seen before that the limitations of persons to several experiences gained in the series of lives, are good, bad or indifferent according to his attachments. His spiritual (*sattvic*) experiences constitute his intuition for prompting of actions to be done in harmony with *Atma* the essence of God within him.

His subtle (*rajasic*) experiences constitute his inspirations for the prompting of actions which are partly

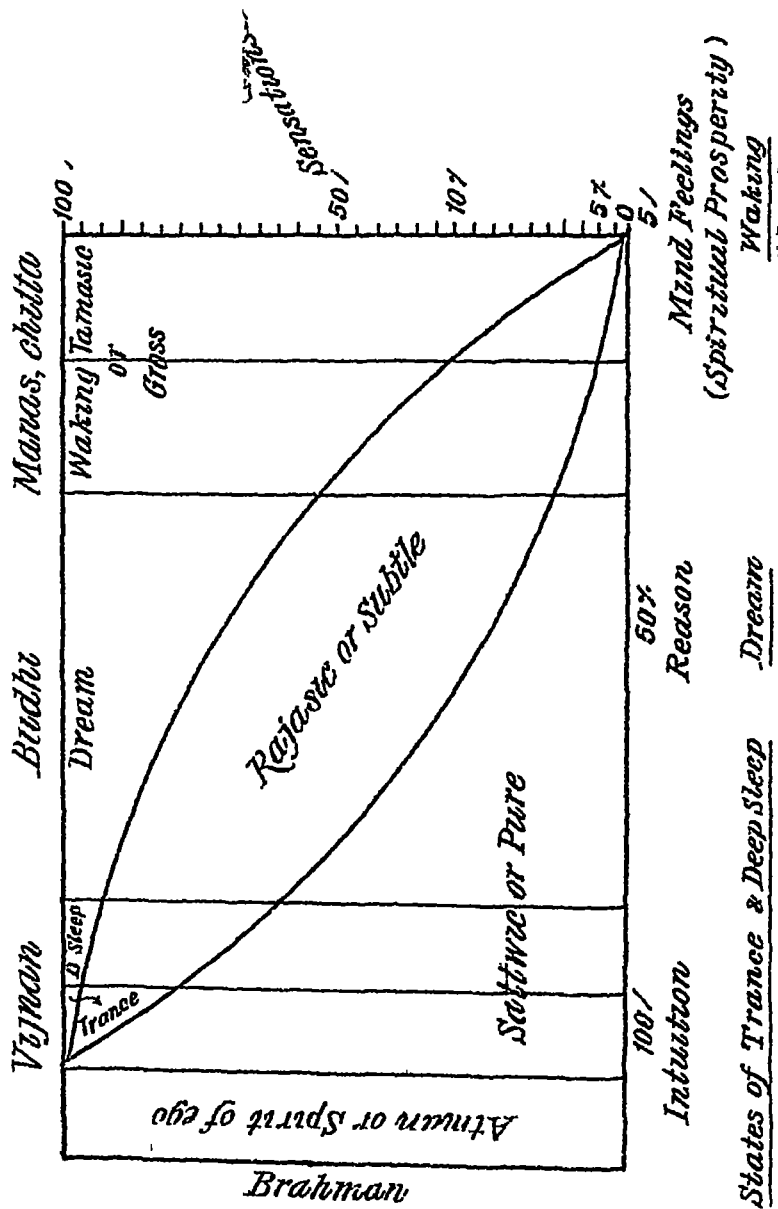
good for his prosperity and partly selfish, bringing future disappointment from either waste of money or failures in expectations. His gross (*tamasic*) experiences constitute his instinct for the trend of his senses and mind to follow certain sensuous desires.

Thus, these three experiences constitute the character and inheritance of each soul according to the degree of their intensity. The ego being more or less drawn to the tendencies of subtle and gross consciousness is not in constant unison with the pure knowledge of the intuition derived from the spiritual consciousness. He works more with the gross consciousness in the waking state and with the subtle consciousness in the dream state. He feels the reality of the actions and environments the same in both the consciousnesses. The spiritual consciousness helps him with reasonings at every opportune moment in all the three states of consciousness, but it lies with the self-control of the ego to take more or less advantage of it by harmony.

When he gets more and more attached to aspirations or vices without any self-restraint, his spiritual reasoning is obliged to remain quiet in latency. Hence, such a person with the fit of passion or at the outburst of grief or disappointment turns out insane. Therefore, it will be clear that the pure consciousness equilibrates the other two and sustains the sanity of mind. Such insane persons can be easily brought round by suggestions or hypnotism.

Thus consciousness means The state of knowledge and perception of the objects, the reality and influences

DIAGRAM OF CONSCIOUSNESS



of which an ego fully and agreeably accepts according to a particular time and space and past influences. The attached diagram will explain better the stages and effects of consciousness

It will be arbitrary to give definite percentage of knowledge with which each mental faculty can work in each state of consciousness, because the knowledge of each individual varies according to personal efforts, associations, moral restraint and experiences. However, it can fairly be expressed thus —

In the Waking State.—*Chitta* or feelings predominate and work with about 10% of pure, 20% of subtle and 70% of gross knowledge

Manas or *Mind* follows feelings but can work with 20% pure, 30% subtle and 50% of gross knowledge

In the Dream State—*Budhi* or reason predominates with the subtle or astral peculiarities. In its lower phase, it works with 20% pure, 40% subtle and 35% gross knowledge. The ego will have in this state the reiteration of the acts of the waking state with little more of subtlety and freedom

In its middle phase, the reason will work with 30% pure, 45% subtle and 25% gross knowledge. In this the ego can do wonderful feats of living in air, etc, and can communicate with distant or dead persons. In its highest phase, the reason has 60% pure, 25% subtle and 15% gross knowledge. Here, the reason having less obstacles of the gross and subtle knowledge, can get prophetic knowledge for the guidance of mind and

even explanations for some difficulties in life through intuitions

In Deep Sleep — *Vyṇan* or pure intuition plays an important part in this state. In its lower phase it works 70% pure, 20% subtle and 10% gross-knowledge. The mind, being too weak there to bring back the information, forgets all knowledge of that state. Besides, by the strength of pure knowledge and right perception, the ego loses all interest in the acts in which he is interested in the waking state, so, on being awake he says "I do not know what happened in deep sleep." But if the mind is trained by concentration, it can bring all pure knowledge, right perception, revelations and prophecies to waking consciousness.

The middle phase of *vyṇan* is only possible for *yogis* who can remain in *sampragnat samādhi* or trance.

In this state the *yogi* loses all personal interest in the limited sphere of life and business. He visualises, like a cinema, the passing dream of the world over the curtain of Divine space, and enjoys the bliss of the play of the world as we do when we witness a play in a theatre. The sage Vashishta says that in this state the images of the beings appear to be carved in the caves of Divine Mind and that they move according to the will of both God and man.

In the case of a Christian missionary whom I had the fortune to see lying in trance at the Royal Infirmary, Newcastle-on-Tyne, in the year 1900, the facts were very interesting. His eyes were staring without

any movement of the eyeball. His heart and respirations were normal. He was fed by the nurses with oral tubes. He had no sensory response, which was tested by all doctors even with batteries and red-hot poker. On his being awake after three months, he narrated to us all the incidents which happened during the period, and even gave the ideas of the clinical lectures which were given by Sir Thomas Oliver at his bedside on his case, and expressed with regret how the Western physicians were ignorant of the powers of a soul and of true psychology.

Another interesting case in England was of Agmaya Guru before the University authorities of Oxford. A great deal has been said about him by late Prof. Max Muller in his biography. While this person was in trance, his heart and respirations were completely stopped, but on waking up he brought the news of the true facts which occurred at the Whitehall of New York, and which were confirmed by the Oxford people later on.

The instances of other *yogis* with whom I have had the fortune to meet, have confirmed my ideas that the ego in this state, through the strength of *vijñāna*, can receive messages from any soul by telepathy and can even probe into the knowledge of *Atman* to know the plan, i.e. the past, present and future of the world. But such an attainment cannot be said to be either perfect or final. One can attain this stage either through the power of determination or through the higher progress of meditative knowledge, moral

restraint and the realization of Oneness with all. The *yogi* of the former type is liable to fall in morality with temptations, as his achievement was sudden, without having refined all the impurities of reason, mind and body. The examples of Agmaya and several other *yogis* do testify the same.

The *yogis* of other types are generally good. They are to some extent *jivanmuktas* (liberated souls), but they cannot dare to upset the laws of nature and remain unaffected thereby. Those who had done so had fallen and had horrible sufferings of diseases like leprosy.

The sage Vashishta says that a *jivanmuktā* though may be free from the attachments to the affairs in the world, still he has the latent desire to witness the plays of the world and enjoy the bliss therefrom. So, while he continues to live in that state, he has to go through the sufferings of the *prarabdha* and *samachitta karmas* as an ordinary person feels afflicted and crying while witnessing a play in a theatre, owing to his attachment to the actions of any actor. In short, however sound and awake he may be in his knowledge at this stage, he is liable to forget himself that he is God witnessing His own glory, and to behave as an ordinary individual attached to the world.

In the higher phase of Vijnan

A *yogi* remains in *asamprajnata samadhi* and does not care for any world. Some of these *yogis* who are found in the hills of Girnari (Junaghad, Kathiawar), Nilgiri and Simla are truly marvellous. Their bodies

are hard as it were, in a condition of *rigor mortis*. They look like dead people. Through the power of *vijnan* they stop all physiological wear, tear and repair of the physical tissues and do not need any food. Hence, their bodies are like a log of wood. Through their oneness they change the feelings of the wild beasts in the forests. So, they can lie there for centuries until they have had perfect rest and get ready for either giving up the individuality to be Brahman or enter into another dream of world.

So far we have seen that an ego is stimulated by the impulse of work called *sfurti*, inherited by his *atman* (spirit) from Brahman—the transcendental God. It is further stimulated by his *atman* (*atman* and the *ahankār* to carry out some work ordered by the omnipenetrating will of God) the part of Brahman,—the God manifest with the plan and destiny of the world—and is further prompted to carry out the actions in one of the three states of consciousness in accordance to both the individual *vasanas* or tendencies of the *saivic* (pure), *rajasic* (subtle) or *tamasic* (gross) experiences of the ego gained in the series of previous lives, and the cravings of the pure, subtle or gross parts of his body for pure, subtle or gross objects in the world.

Thus in proportion to the degrees of mental *vasanas* and personal cravings he works in the waking state with more or less attachments to business and family. When he is tired or worried of them he sleeps and dreams of the same. He continues his work there

with more freedom and subtlety. When he is tired of the same he goes to deep sleep, but remains a witness to the actions of the people in the world. In short, so long as he has the limitation of the individuality, he cannot be without any thoughts of the world in any of the states of consciousness.

Moreover, not only he is himself led away to work by the innate volition but he is also drawn to, and affected by the volition and attractions of other beings and objects in the surrounding world. This mutual influence of the objects, including all beings over the personality and the mentality of an individual and *vice versa*, is the cause of consciousness. It is constantly working and effective in all the states of the waking, dream, deep sleep and *turya* (the state of witness). Its effect in the pure state is passed on to another for judgment and realization of the Truth. Telepathy helps it a great deal in creating agreeable opinions and tempers by inward conviction of souls who are more or less susceptible to it, either to receive or transmit clear or dim messages through it.

Thus, consciousness plays the important factor in all the activities of a soul in giving suggestion to it in all the stages of physical, subtle or spiritual dreams.

The limitation of each individual to the knowledge and memory of the consciousness of the four states, together with the latent desire to carry out his own part or help in the Divine plans, or to witness His glory, constitutes a condition of the soul called *conscience*, which is the second cause of the human

dreams Thus, the chief causes of the human dreams
are two —

- 1 Divine Impulse or *Sfurto*
- 2 Human Conscience.

In solving the dream problem we shall have to refer to the influence of telepathy and hypnotism, so we should discuss a little more of them here

Telepathy — It is the science of communicating the ideas of one person to another without a spoken language. For carrying any message, two persons are required, and they must receive inward the voice from each other, which must be in some language. But, when such a message is not heard by a third person, it shows the marvellousness of the art. However, telepathic messages can be received by many who are susceptible to, or able to have them. Telepathy is common to each state of consciousness. Even a dog with his sense of smell and vision can find out whether a human person is sympathetic to dogs or not. With the look of his master he can understand his intentions. Cats are still more susceptible to know the intentions of people. Even a tiger has been reported to be harmless to babies by understanding their innocence.

An insane or an idiot can be made out from his appearance. A saint or a vicious man can even be made out through telepathy from his appearance and actions. Their intentions also can be guessed. A strange person appearing at the door sometimes suggests his personal characteristics and intentions to the residents or the hosts by telepathy.

granted to be a particle of human soul, then a person must die by being divided into millions of particles by millions of daily occurring thoughts

If it be granted that human aura is pushing the thought to its proper direction, it cannot be then apart from the soul. So the theory of thought-forms cannot solve the problem

The *vedic* theory alone is satisfactory for the explanation of the function of telepathy. Brahman the transcendent God, is one without a second. We move in His ocean and have our separate beings by transient imaginary limitations like waves in him, we may believe ourselves as individuals distinct from others owing to our conscience being built up on varied experiences, associations and attachments

Withal, the omnipresent Brahma is omnipenetrating us all. We may not realize the *satvic* (pure) essence of God through the barriers of our *rajasic* and *tamasic* delusions or feelings, as a dirty mirror cannot reflect a full real image of a person. It is our fault and not of God. The sun is kind enough to give light to all houses, but they do not get it equally, owing to their shutters

Similarly, an ego is a pure Brahma and can carry the activity of his feeling to another ego in all the states of consciousness through the *Sutratman*, the God in space. He need neither move, nor send out his processes like an *amœba* to carry out his ideas, because ego and *sutratman* are one. Distance and separation are purely imaginary in the Divine Mind, which is one

through millions of souls. It remains only with the mental faculties of the ego to receive the impressions vividly or dimly in proportion to their cleanness and purity of mental faculties. In the deep sleep state, all souls are one and can realise the feelings of one another in common mind. (See the diagram)

So, for the telepathic receptivity it is necessary to increase the purity of one's mind and reason.

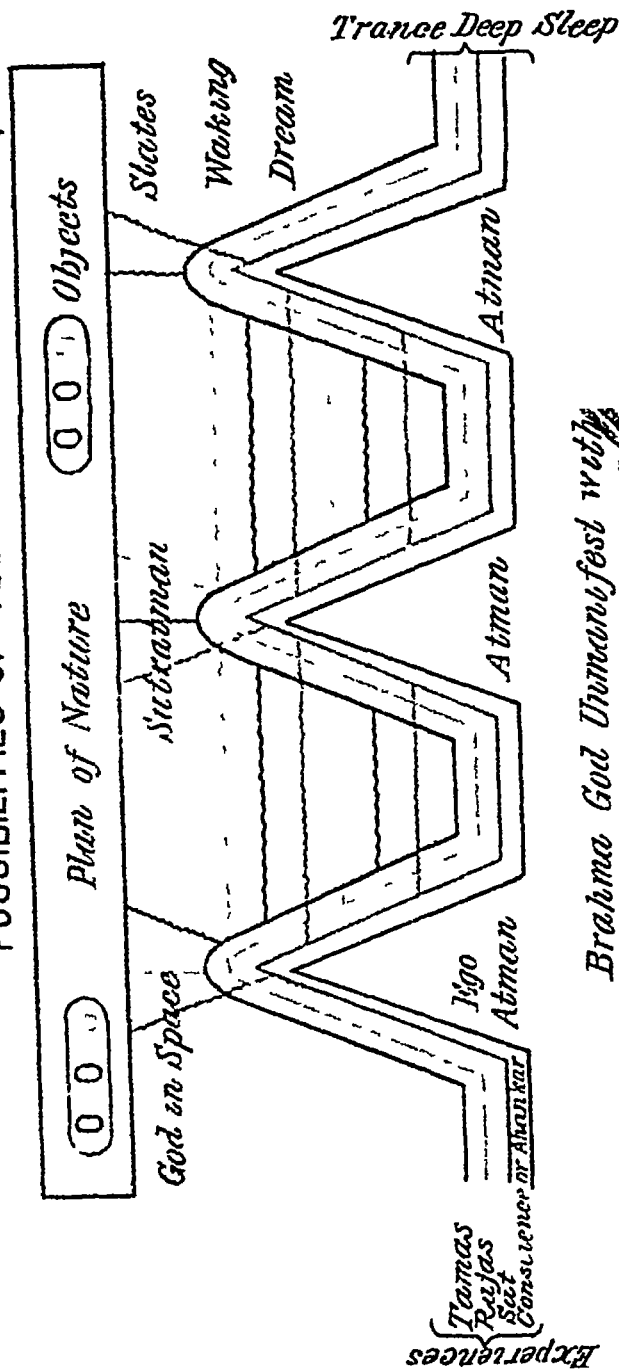
I have seen in London two good examples of persons having telepathic powers in the waking state. They achieved it through the practice of concentrating their mental attentions and intentions while looking together in a mirror for a certain time.

During dream consciousness the departed souls who live thereabout can communicate their ideas through the subtle medium. But those souls who have less attachment to the people left behind and have more refinement of knowledge and who cannot live in the same regions of relations and cannot often travel in different regions owing to the want of necessary powers and acquisitions, do not come near to their relations to communicate their desires. Their intentions may be known if recipients may be in their proper receptive moods in any of the three states of consciousness.

When the power of telepathic suggestion is increased through the refinement of personal magnetism, a person can inhibit the ideas of another for a time and make him follow his suggestions. This process is called hypnotism.

But in the East instead of such suggestions, a *yogi*

THE FOLLOWING DIAGRAM WILL EXPLAIN THE
POSSIBILITIES OF TELEPATHY



*Brahma God Unmanifest with
The Plan of the World
Brahman (Transcendent God)*

with highly-developed *satwic* powers can suppress for a time *rajasic* and *tamasic* feelings of another and can get information for his prosperity through his *satwic* record within. By this process the medium is not ruined but is benefited by the *satwic* associations of the *yogi*.

The *yogi* on the other hand is liable to lose his *satwic* nature by the frequent usage of his powers. I have seen several examples of these and have experienced the same myself.

Thus, hypnotism is nothing more than the hypnosis of certain faculties of the medium to receive some suggestion by other faculties of soul. It is possible in all states of consciousness, according to the capability of the hypnotiser.

The accompanying diagram will explain the possibilities of telepathy.

As we have now thoroughly understood the nature, constituents and the possible requirements of an individual and the causes of the dreams, let us now turn to the natures and influences of his dreams.

Nature of a Dream

We are now able to grasp that as soon as the consciousness of objects around us strikes our senses we respond to it in a way of reflection and realize their characteristics according to the nature of our knowledge and beliefs. If we see a rose flower, every one of us will agree to its existence as a rose flower but will think differently about the beauty of it. A botanist will go deeper into it, a psychologist will go still deeper, and so on other, according to their developments in

vyñān or *buddhī*. 'If we go still further into sleep' or trance and enquire about the rose we soon come to know that it was merely the reflection of our mental faculties in names, forms and conjectures over the root idea of rose in the mind of God

What was then the reality? The reality was one Brahman indeed with the voluntary manifestation of several ideas which can be translated and transpired into various names and forms by different individuals. Says Upanishad एक सत् विप्र, ब्रह्मा ब्रह्मणि 'There is one Truth of existence, but the learned speak of it in various ways. If this is so, is the knowledge of four states of consciousness then a dream? Is the world a dream? Is dream then a false representation? If so, why should we have it?

The reply and understanding of these questions have set forth indeed various philosophical theories and religions afloat

People may believe in them or not, but one fact is certain that they cannot leave this dream by knowledge gained from whatsoever source. If so, is it then the unreality of the idea of the world to which an ego is so blind? If that be unreal the ego and its Brahman, the whole ocean of internal knowledge and existence will be also false, says the *advaita* philosophy

There are many people who believe that *advaita vedānta* believes in non-existence of the world. But it is a false notion. The very word *advaita* means that which is beyond the two, or that with the two (pair of opposite manifestations), or, that which is not

exactly the same as those which are manifest in opposite principles. In these meanings there is no denial of the existence of anything.

There is only denial of the permanent nature of the manifestations of the two *prakriti* (nature) and *puruṣa* (spirit) which are so versatile in the four states of consciousness. When God is omnipresent, omniscient and eternal we cannot deny the existence of any root idea. When the forms are changing we can only deny the present appearance as compared to the last. But, several times such changes are accepted as a natural phenomenon—as the appearance of a house fly from a shell of larvæ, or the appearance of water from the gases oxygen and hydrogen.

There is no argument for their dream like appearance.

What is then the world? It is nothing but the manifestation of the ideas of Brahma which are eternal in the essence of the knowledge of Brahman. So, the idea of the world is fixed and cannot be unreal. Whatsoever unreality strikes does appear from the versatile nature of its form and presentation. But when most of them are taken as natural phenomena most of the unreality regarding it vanishes away through the habit of the human mind. Besides, as the ego having in it the essence of the eternal Brahman stands on his own reality, which cannot be shaken by any argument and is willing to co-operate and co-exist with any appearance of the world till it lasts, so it cannot believe in its disappearance in a moment as a phantasm. *Advaita*

says that it is the nature of Brahman to manifest and to remain unmanifest in parts at the same time when such nature can never be shaken away, the individuals of Brahman have to submit to those tendencies according to their innate nature either to manifest, or, to remain still. However, if they desire to manifest they cannot overthrow their own laws of nature, and have to follow them and remain in the world till they have paid up their last dues.

Such being the case, the existence of the world cannot be said to be a phantasm which will disappear in a moment.

For the sake of the argument to prove the permanent unreality of the form of manifestation of the world several *vedantic* philosophers have declared it to be a *maya* (delusion). But *maya* means "not that" Brahman is eternal Knowledge, Truth (the nature of having everything in order as a standard representation) and Existence. When Brahman is declared to be सत्य, ज्ञानमनन्त ब्रह्म. They cannot deny the existence of the ideas of Brahman forming the world and their orderly representation. They can only mean thereby that those ideas and representation are latent in some part of Brahman, and the consequent appearance of the world in certain names and forms is versatile through the cycle of time.

Even if we were to analyse our own mind we have certain desires to be fulfilled, but according to certain circumstances they are suppressed by other desires, hence, at times they are never realized. So, our own

mind does consist of some ideas which are latent (never lost) and some manifesting in certain actions. As we are units of the whole, so Brahman has similar ideas manifest and unmanifest. Those which are manifest are "*ma*" (not) "*ya*" (that which is Unmanifest) transcendent. The translation of "*maya*" into delusion or phantasm is thus erroneous.

So, according to natural laws of phenomena every presentation in each state of consciousness is accepted to be real by the ego. Whether a cat turns into a dog in a dream the ego does not believe it to be unreal according to the natural laws of the subtle consciousness. But in the waking state we cannot accept that. Why? Because, that sudden change does not exist in the physical gross state, and that we are not in the habit of seeing it often.

So, the forms of appearance of the world in each of the four states of consciousness may be real according to their peculiarities, but when compared with the waking we call them unreal. Why? Because, we do not see the same order every day in other states and we have not the same interest in them. As regards the former, one can see from the trance state the marvellous order and justice with which this and other worlds are governed. Such a justice cannot be at times reconciled even in this world.

There are many instances in which some persons are seen so wreck in morals and culture and withal they are prospering into millionaireships and highest glories and flatteries. It appears unjust. Yet, on being

convinced into the trance state of the highest merits they have achieved in their previous lives we shall never grudge them their dues, and shall pity them for their not making the most of them in this life. Therefore, the trance state is the best to observe order and justice. Do we believe in it? No. Why? Because an ordinary man, says Arjuna, in the Bhagwat Gita, is very fond of demonstrating his glory and order to his fellow-brethren, so he cannot morally force them to go to that state for ever and realize the phantasm of the forms.

Hence, he has to give up in despair, the greatness of that state. So, through despondence he may call it unreal and useless.

Now, regarding our interest, through which we do believe in the reality of the world in the waking state much can be said. Sometimes the greater the attachment a person has to family and business the more he engulfs himself into troubles and disappointments until he gets into a state of renouncing the world by declaring it a dream of miseries and worries.

So, the interest alone cannot guarantee that the world is not a dream itself.

Again, many people do claim that the waking consciousness is under their control and they can do several things to raise the status of ordinary people and to increase the material prosperity of the world. But, on close scrutiny it will be convincing that this is almost impossible. If a person were to wish to work for twenty-four hours he cannot do it. He has to give up

the waking consciousness for rest and sleep. Since the vices of vanity, jealousy, selfishness and desire for supreme power over others cannot be wiped out of the world (as they are the essential opposites of all good and peace to demonstrate beauty), quarrels, wars, robbery, etc., cannot be rooted out from the minds of the victims. Also, they cannot be stamped out even by the wise and powerful men.

The refined material means will be the rich and the easy resources for them to carry out their designs. Moreover, as the disasters of sudden shipwrecks, earthquakes, fires and other accidents snatch away everything within the control of men and make many an honest man absolutely destitute, so, after the experience of a long time even a man of control has to admit that he was more or less a tool to destiny and that his freedom was just within a limitation as what a bird has within a cage.

Therefore, it is very difficult to ascertain the reality of perception of any state of consciousness from the facts of the orderly presentations of objects, and from our control over them.

If the world were then a dream, a question will arise: "Is it a creation of our mind or not?"

We may have the vanity of creating water out of oxygen and hydrogen and of having created steam engines and wireless telegraphy. But, indeed we have done nothing. We have not created oxygen, hydrogen, steam or electricity. We have simply put them together under the required conditions of natural physics to bring forth certain results as suggested by our Divine in-

tion within. There is no such thing as creation in the world, but everything is the manifestation of the knowledge of God. The individuals put two or more things together to have a third kind of the manifestation of Brahma according to his arrangements and laws.

Let us look to the conditions of a dream. We never create bricks and stones and build houses to live therein, but we simply walk and work into the houses which we have never seen in the waking consciousness. We agreeably admit their existence and never doubt about their phantastic appearance.

For creation the objects should appear like a marvel out of nothing. But, as God is omnipresent and there is no such a reality apart from God as nothing, so the miracle of creation is out of the question. So, everything manifests according to the will of God and perception of it is further and further misrepresented and modified by the individual mind according to its capacities, knowledge, aspirations and attachments. Therefore, though the human dream is greatly an involuntary act, still, its particular manifestation is due to the inclination of human will.

Again, if the world is merely the manifestation of divine will a question would arise. "Where will be the responsibility of an individual?"

When God is omnipresent, an individual is a part of Him and inherits a part of omniscience and unconditionality (freedom).

Though the world is the manifestation of the part

of Brahman (the transcendent God) and though the individual has limitations within the world, still every object and individual has the essence of freedom in it. Through that they can, and do upset the laws of nature and cause so much disturbance that God has to incarnate in each *yuga* (cycle of time) and to put the things in order again in accordance to His previous plan.

Therefore, this upsetting leads to the smaller waves of destiny over the large wave of destiny of the world. For this disturbance alone the individuals are responsible. As God has to incarnate through necessity and mercy to put the things in order, so it is the duty of a wise man to put the unruly people into order through tact and kindness, and to show the ignorant the goodness and beauty of the world. The dream of the world may look different to the ambitious, selfish and ignorant people. However, the responsibility of the wise people lies (for their own peace and goodwill or the regeneration of others) in not allowing the ignorant to upset the laws of nature and of society, and to create disturbance and misery in the world.

Of course, the ignorant creates his own troubles and destiny from being irresponsible to the laws of nature.

Furthermore, when a person attains spirituality and realises the plan of the world framed in his Divine Will, he then understands his responsibility of seeing it carried out with all sacrifice and duty.

Thus, since an ego has accepted individuality he cannot be lazy in any state of consciousness and can-

not ignore the laws of nature. They will force him to do the destined works, says the Gita.

So, we have seen so far that in the general dream of the world caused by the Divine Will there is a waking dream of each individual according to the selfishness and aspirations of his knowledge and position.

Let us now consider what this dream of an individual is and what for he is so busy in it.

The ideal of an average man in the world is happiness. He aspires to be wealthy, luxurious, healthy, glorified by his friends and relations, charitable, altruistic, etc. but he does not lead his life in conformity with the principles of hygiene and physics to live long. He does not work with disinterestedness and non-attachment. He is never content with his acquisitions but pines for more. Consequently, through worries and anxieties he gets his health undermined and shortened. Through selfishness he at times resorts to dishonest means to gain wealth, and wastes his valuable time and money for the company of rich persons. Then, he seeks for a miraculous turn of life either through a message in dream, or the prophecies of astrologers, or blessings of saints.

Thus, he does not gain the desired happiness straight off by following the bent of his fancies. He has to have control over them. When he works with non-attachment to the surrounding attractions, without any desire for the fruit of actions, and with altruistic feelings, then only he succeeds in getting the happiness, says Krishna.

Moreover to get ultimate happiness in the Divine Dream of the whole world an individual has to realise unity with the ideas of God and to realise the phantasm of the affairs in the world before he can work with disinterestedness there, like Sri Krishna, Lord Christ and others, just to restore peace and order, when it is upset in the world by ignorant persons. But this is a far-off ideal to an ordinary soul.

When he is helpless in the waking state of the world and cannot get easily what he wants, he perhaps tries to get it in his dreams. But, there too, he is not the master of his own, owing to his want of control over the mind. Sometimes his good conscience there even beats him to remorse. Thus, the desire to achieve a goal is at the root of every dream whatever it may be, in any state of consciousness.

Before entering into the details of a dream let us recapitulate a little the points we have gone over to arrive at this stage.

The dreaming ego is a part of transcendent Brahman, born with its freedom and plan of the world. By being more and more limited to aspirations and fancies he forgets the original plan of the world, but he never forgets the freedom in any state of consciousness however high and low it may be in position, or whether he be sane or insane. But his knowledge of spiritual and subtle aspects of the world within himself do help him by way of intuition, inspiration or instinct so long as he is more or less in harmony with them. Being more attached to the affairs and souls in the waking, (gods),

consciousness of the world, he has more of them in his dreams. But according to his feelings and fancies his freedom helps him with all the subtlety for a time, and he gets dreams with subtle expectations. His inspiration from *budhi* (reason) then may help him with suggestions for the good and bad end of his desires. If he is going to be ruined thereby his *vijnan* (intuition) may give him definite suggestions and warnings of the same.

If he is a spiritual and moral person he may gain wisdom and explanations for some mysteries of the world.

But, all this intelligence to be brought forth to the waking state depends on the cultivation of mind. If it be very gross he may not remember the dream and may perhaps even ignore that he ever had any dream at all. If he be less gross, his mind may represent the knowledge suggested by *vijnan* or *budhi* in a way just opposite to the facts, *i.e.*, if he were to be healthy and strong in future he may see his death in the dream etc.

In short, the interpretation and representation of the dream depends on the refinement of the mind.

Also, it is a fact that mind can never rest for a second. It may be absolutely still for a fraction of a second with great control. But it will and must work in some or other consciousness when it is tired of either waking or dream state of consciousness, because, it is a part of Brahma with the absolute will and force, for revolving the world in a definite time, space, plan, and ideas.

The environment has also its great effect on the mind of an individual. The presence of every object engages his mind into some kind of thoughts.

He first notes the gross appearance of an object and recognizes in it some name and form—say, for example, a flower. Its subtle appearance then attracts him, and he begins to admire its beauty and has temptations of having it. Later on when its spiritual (pure) aspect attracts his attention, he admires therein the workmanship of God.

Thus, in the waking consciousness too he is drawn by the three aspects of it. Similarly, in the dream consciousness he is drawn by gross, subtle and pure aspects of the same. If we were to pass a bit of hair on his face during a dream, the touch awakens the gross senses which may remind him of the presence of flies.

When subtle objects as sound, and voice were to attract his attention in a dream he interprets them in the voice of somebody according to the pitch of the sound.

Even if he were to have the dead relation come near and speak to him he would remember his face as he saw him last, no matter what a long interval of years may have elapsed.

When his gross mind were to rest and his *budhi* (reason) were to work, it will work through clairvoyance, and clairaudience, and he may see the exact images of the souls in the astral space and may communicate with him.

The mind cannot think of anything without name and form. Because, since the ego is limited it observes everything in front of it in some one or other kind of

limitations. Consequently, if a person is thinking of another at a distance, the vibrations of the feelings will affect the mind of the dreamer, who in return will transform them into some images and receive his message in some forms. Several persons have received such telepathic messages. If the subtle consciousness of the dreamer be dull and insensitive to such messages and if he were to be sympathetic to the messages given in the deep sleep state, his *vijnan* then may remember it and represent it to him by intuition in his dream. All such marvels depend, of course on the purity and receptivity of the reason and mind.

At times one's own *vijnan* gives some suggestions, but, those too are also perceived in some forms, the dream of which may be very vivid also.

So, it is very difficult to decide without the knowledge of trance whether a person speaking in the dream is really a soul apart from the dreamer or it is his own *chitta budhi* or *vijnan* giving him some suggestions.

Such is the philosophy of a dream. It is not the result of indigestion. The flatulence and pain caused by indigestion or worry may hinder a person going into deep sleep. So, these may help him to remember the sequence of dreams, hence the popular belief that worry, indigestion, ill-health, etc., create dreams.

As dreams are definite functions of mind in receiving either helpful, regenerative or degenerative ideas, so they are not merely delusions, hallucinations or illusions. Because, in these three states of mind the

gradually affect his responsibility towards others. This may appear to be unbelievable at first thought. But it is true. For example —

- (1) If a person has absolute trust in some of his friends or near relations, and he were to dream repeatedly of their being deceitful to him, he begins to be suspicious of them. Sooner or later such a coincidence may happen which may increase the suspicion and some quarrels or ill-feelings do arise from the same.
- (2) If a person commits adultery in dreams, his passion for the same is gradually strengthened to such an extent that one day he forgets all moral bindings and becomes desperate to follow a vicious path which may be somehow or other disclosed to the public for which he remains indifferent.
- (3) A person at times repeatedly dreams of angels, saints or other divine beings, giving him advice and illustrations of the vicissitudes of life and of disappointments in the gross world. He gets bewildered with these to such an extent that he does not take interest in his daily affairs, he ignores his responsibilities to his family, and one day turns out a recluse. Many people have thus left home and undergone the sufferings of an ascetic life for nothing.

I know a good example of a Sardar in the Deccan who

not having realized his ambition in the forest within ten years of hard penance turned out insane in the end. I met with another example of an innocent gentleman who fell a prey to such dreams, left home for three years, and died of grief for not having realized the expectation after three years' rigid penance.

(4) The most common example can be seen in college students who have spermatorrhœa. They attribute its cause to many physical conditions, but I believe 80 per cent of them think of beautiful girls in dreams, and consequently degenerate themselves in dreams. Their continuous mental mischief and discharge of semen weakens them so much that they fall a prey to either tuberculosis or loss of manhood. Dreams are generally considered as false and ineffective, but this is a good example where the reality and sequence of the dream is carried nearly to the waking consciousness to the fullest extent, even to harm the physical organs and the health in general.

Thus, a dream is a perfect action and a person is morally responsible for it. Krishna says: "For an action three things are essential कर्ता, कारण and कार्य, the ego, the actor, mental senses, or, fancy for an act the means; and the objects around, for an action." A dream fulfills these conditions in its act.

But, from the popular views, dreams are false. Why? Because they are neither continuous, nor helpful to change the conditions of the physical life.

Prof. Macran of the Dublin University told me of an example of a convict whom he met in one of the prisons at Rome. With determined effort he succeeded in having a continuous dream having an ideal life, rich possessions, beautiful wife, virtuous children and all happiness. He turned his mind to such a belief that his working as a convict was a dream and the other a reality. He was so happy in his prison cell and used to be so anxious to go into it for sleep to meet his beautiful family.

Berkely says the same, that the reality of this gross world is due to the habit and continuity of the confirmed interests in it of an individual.

If a person were to control his mind and remain with non-attachment in this world, he may in course of time believe this to be a dream. That is what a *yogi* strives to earn. Hence, the reality of the phenomena depends on personal habits, expectations and interests for the same.

Since all the actions are real and effective in any state, it is a question which is the best for the spiritual prosperity of a soul. We leave it to the philosophers and prophets to solve. However, whatever state may be pointed to be suitable that will be real, and others, a dream from that consciousness. All the four states can never be real, because the individual will never have absolute control over all states at a time.

In short, the dream is a state of life where an individual has chances either to improve his moral life through the suggestion of reason and intuition of

oneself,² or through the help of divine angels, kind friends, relations who may be either alive or dead, or to degenerate through the strengthening of wild fancies and memories under the subtle influences and his limitations there to the gross mind. Thus, dream is a state of consciousness.

So much for the philosophy of a dream. Let us now see what experiences we have for its proofs.

The proofs for any action are generally dependent upon—

1 *Continuity of Witnesses*—The same action or object must be seen by many for several years. This is not possible in the dream of an individual although he may have a continuous dream. For, after his death the affairs in that dream will not be known by others. This is the principal difference between the individual and Divine dream of the whole world which can be seen by millions of people in millions of years.

2 *Prophecy and denunciations of the plan*—In this point all dreams are more or less alike. The prophecies of human dreams have been proved to be true in several cases. The definite cycles of season and time may be experienced more or less alike in all dreams.

3 *Verification of the facts*—This is a point to be settled alike in all states of consciousness. The facts of the waking cannot be proved to be true in the dream and *vice-versa*, owing to different natures of space and media. The facts of the dream can be proved to be true in the dream and of the waking in the waking, but that does not carry much importance.

4 *Fixity of the surrounding objects*—On this point several people lay much stress for the reality of the state, but it entirely depends on habit. One can see the rooms, furniture, building, the streets the same in all continuous dreams.

5 *Carriage of witnesses*—Such a carriage is impossible. One may dream of the same people and may discuss over the same points but cannot positively carry the presence of all people of the waking to the dream. Also he cannot bring the witnesses of the dream to the waking.

6 Thus, by these five principal tests one cannot definitely prove the reality of any consciousness in another consciousness. But, by means of the true suggestions, explanations and prophecies received in dreams about the facts of the waking, one cannot deny the existence and benefits of the dreams.

I have already mentioned before that the non-remembrance of dreams by many people does not prove the non-existence of dreams. It depends on the harmony of the mind with reason and intuition to remember them. Besides, there are thousands of people who would tell their experiences of having realized the truth of the suggestions and prophecies received in the dreams.

My own experiences of the dreams—I have kept a record of my dreams regularly for some years and have observed that nearly 60 per cent of them were correct. I have been greatly profited by them. Perhaps it will not be an exaggeration to say that I have

changed my life absolutely, believing in their suggestions afforded at opportune times

I shall just quote a few of them In the year 1892 I was in Jaipur and happened to visit the temple of Devi Kali with a friend at the old palace of the Maharaja There I expressed to my friend that people worship merely stones in temples through faith in God That night I had a beautiful vision of the Kali in my dream She said, "You have a wrong notion of temples Each temple has some guardian angels to protect the interest of the devotees of God After your arrival now at Poona you will be poisoned, and then you should think of me to get your life saved" Well, being boyish then, I could not believe in it as I had neither fortune with me nor enemies to poison me However, the beautiful appearance of the vision had charmed me so much that still I cannot help reproducing it every day in my mind After my arrival at Poona I told it to all relations and took every precaution to avoid that calamity However, it did happen by the mistake of my sincere friend in giving me a drink of water with liniment belladonna instead of the syrup of lemon which he meant to put into it I had to run to the Civil Hospital for treatment. After my illness I had the vision of Kali again in my dream demanding to know whether I had further enquiries for being convinced of the existence of Deities in temples Then I expressed my sincere desire to know the philosophy of the Bhagwad Gita Devi Kali gladly promised me to do so A few months later while we had a family talk in the parlour of the late Rao Bahadur Dr.

Vishram Ramji Ghole, my father-in-law, one of the girls there became as it were possessed by somebody. Her appearance grew beautiful, and she began to talk all about Jaipur, and asked us whether we had any doubts on any of the statements of the Bhagwad Gita. With great pleasure I brought the Gita and asked her to explain some verses. The girl did not know Sanskrit but explained those verses so beautifully that Dr. Ghole, who was an atheist all through his life, suddenly got changed in his views, began to practice sincere devotion, and distributed free some thousands of copies of the Bhagwad Gita in the streets of Poona to the poor to read and to study the truth of it.

Later on, I used to have frequent dreams in which my *vijnan* used to take the form of charming sages and explain doubts which I often had in many of the verses of the Gita.

Such intuitions and telepathic messages indeed changed all my life. In the year 1901, while I was in Edinburgh, I saw in a dream the illness and death of my dear little brother. I noted the hour and day of the event as usual, and found later on that the time and the fact were correct.

As years went on, my love and devotion to Kali grew so much that I began to neglect my own daily duties, and would prefer to remain in meditation throughout the day. Devi Kali became one night very angry in my dream and warned me that she would have nothing to do with me until I became a man of letters and preach the truth of the Gita to the people. So I took

up my studies with earnestness, and my mother Kali did help me out in many of the difficulties I had on the way owing to my poverty.

Regarding the telepathic messages of living souls I could write a volume. Just a few incidents will suffice. While I was a boy of 14, a *yogi* appeared to have come to see me. His face appeared to be very familiar to me, but I could not remember where I met him. The *yogi* smiled and said, "Dear boy, you do not remember me but I do remember you. So, I came to suggest you that you have an up-hill work to do in life, and you must not waste time. You have to be a graduate and preach the *Adwaita* Philosophy in the West. You must be a missionary in the aspect of an household and learned gentleman and not a man with mysterious robes of which people are very suspicious. Though you are poor, still many of us will help you out of your difficulties." Though these words were very cheerful, still, my father and myself could not realize how such an ideal could be realized when we were so poor. The *yogi* understood our inner query. However, he said "That will happen, and if you have any difficulty you should see me in the Girnar hills of Junaghad."

As days went on, I forgot all about it. One day my father expressed the desire to go to Junaghad. He went there and offered prayers to see the *yogi* at the mouth of a cave. The *yogi* appeared to him, took him inside and showed him 300 *yogis* in trance, some of them sitting there for centuries. My father asked him, "Why are these so lazy and cannot come forward

to regenerate the people." He said "They are indeed working. They cannot be lazy in trance. Through introspection they find out a sincere individual, and help him in his spiritual progress. The mind needs refinement and not the body. If the mind is cleansed the body will remain healthy and clean. The principles of hygiene and cleanliness of food are secondary. I appeared before you all in 1887 in the same way." My father returned home quite a different man.

In the year 1899, the *yogi* appeared in my dream and suggested that Dr Ghole will die within ten months and that I should go to England within a few weeks, otherwise I shall be ruined in life. I guessed the truth of it, as I would have no one to support my education at the Grant Medical College of Bombay after his death, and that I would be compelled to take service and leave the medical course. I consulted my father, who wished me to follow the advice of the *guru* at a sacrifice of life. I consulted my father-in-law, and he got very angry at my desire to go to England. However, I borrowed money for the passage and left home. Dr Ghole died in May 1900 and I was left in great distress in England. However, I began to preach Bhagwad Gita and to practice palmistry to get my living and college expenses. Within six months I got plenty of help in that way to finish my medical education. Before the day of being qualified both the Devi Kahi and the *yogi* appeared in my dream and said "Khedkar, wake up, you are now a doctor to heal the sick, but don't forget to heal the mind of the

people through philosophy. Don't forget the mission of your life. We did not want you to be a missionary with a begging bowl. You should now earn the bread as a doctor and preach the truth as a philosopher."

As soon as I got qualified I became an assistant to a doctor at Felling-on-tyne. I became very popular in the villages of the country of Durham, as I was strictly sober in that drunken district and could be availed of at any moment. I was very happy and thinking of getting my wife there to settle for life. My wife did not like the idea and my helpers too, got angry at it. I was told in the dreams to pick up and to return home. I had to disappoint all my friends there and had to return home. On my arrival in India I got the appointment of an assistant medical officer in the Bhavnagar State in Kathiawar. I became popular there within a few months. I was just getting settled in every way, but soon the *joy* suggested to me in dreams that Bhavnagar was not suitable to me for the missionary ambition so I should try for Kolhapur service, where there was a vacancy. I applied for it and secured the appointment but as soon as I went there I began to realize the intriguing nature of the inhabitants of Kolhapur, and within six months was tired of them. However, my master was very good to me, and I did the work honestly for ten years there and satisfied my superiors. I was allowed to go for my mission to Europe in 1905. I was suggested in the dream by the late Swami Shantaranbarya of Kolhapur to start a magazine 'Vedantam' and to publish my views on the

Bhagwad Gita I did so and it became very popular both in the West and in the East. In 1911 I went to America and Europe, through the Shankaracharya Matha for the missionary tour with my wife, and we both fulfilled the mission with credit. At Rochester (U.S.A.) I had an amazing experience. I had the fortune to speak at the city club, whose members were prominent citizens and officials of the city. The president there while introducing me said "Gentleman, I am introducing Dr. Khedkar, a man educated at the Western Colleges and Universities, protesting withal to claim the superiority of the Eastern philosophy. He is dressed as ourselves and has no mysterious robes with him. So we should have every pleasure and reason to hear him, etc." These words struck me, and reminded the very words of my *guru*. Nay, I thought the *guru* was speaking through him.

On my return home, my popularity in the West became unbearable to some of the officials of the Kolhapur State. They began to change the feelings of the Maharaja. I felt the strain of it and became restless and passed the days in anxiety.

Soon after, I was attacked with diabetes. I tried all remedies but in vain. At last I resolved to meditate on solar plexus for some hours, with the idea either to get the disease cured, or to die through that *nadi* (nerve), so as to get the benefit of the path of *uttarayana* (solar path after death). But, surprisingly the disease disappeared. This confirmed my views that the machinery of life depends on the activities of the special

ganglia of the sympathetic plexus, and the spinal cord, and that diseases can be cured through their powerful nervous influences over mind and reason

Though I knew that my master was very good to me at heart, but slightly changed through the influences of the jealous people around, still, I did not like to remain in the unpleasant atmosphere of Kolhapur, where I could not carry out my philosophical ideas. So I determined to go to England for a change of climate. I left for it in 1913. Meanwhile, I offered hard prayers to my helpers to direct me the best course. There was no reply for one year -

I thought that it was my time of trial and that I should stand for the truth. I resigned the post of the *Chief Medical Officer of Kolhapur*. Afterwards, I came to severe trouble in every way and lost money heavily. I determined to settle in England again. But soon a message came in dream that I should go to Poona. I could not understand the reason for the same. But soon after, the horrible war broke out and my business began to fail in London, so I felt the necessity of removing. I came to Poona amongst all the risk of the Mediterranean Sea, through the submarines "Goben" and "Breslaw," which were moving there. I started private practice in Poona and I am having cheerful dreams of its bright future. As my dreams helped me so far in carrying out some of the ideas which looked impossible to me and to my friends before, so I have no distrust in their future betokenings.

So much for the telepathic messages in dreams

from souls living in this gross consciousness with physical bodies.

Now, let me tell you some of the experiences of the dead persons how they helped me

My mother died at Bhavnagar in 1896 and I was then at Bombay. I went there for the funeral ceremonies. On the 13th day's ceremony I was conscious of her presence there, and I offered prayers to her to let me know her condition in the subtle consciousness, and to give me some useful hints for my future good. She appeared in the dream and took me far away in the air in a beautiful region, where I saw the same things and arrangements as those of the gross world except that every object there looked very large in size and charming. My mother went away to bring some sages to give me instructions. Meanwhile, just ignoring my relation to my mother I asked some people who were in that hostel who that person (my mother) was and whether she was happy there. They said "Her stay here is for a few years and she has to go back to the gross world. She is very unhappy and is almost in tears every day here in remembrance of her children."

When she returned to me I asked her why she looked unhappy in such a beautiful region. She said "I like this place as it is so charming, but repent for not having refined myself with spiritual knowledge and *yoga* practices when I had sufficient time to do so yonder. Had I done that I would have got admission into the residence of great sages here, and I could have made here greater spiritual progress in life. I think that

my past life and opportunities afforded there are merely wasted. I do feel for the separation of my children but I can come and see them there. But, that is nothing when I can reflect back and see hundreds of children whom I have left in the series of my previous lives. I am glad that from the association of the *yogis* and moral persons you are early awakened in life and my sincere advice to you is to study the Bhagwad Gita and preach its truth to elevate in spirituality as many people as you can. If you can raise one man or woman from the miseries of the mind, believe me that you shall have raised one golden hill to sit upon and to breathe the pure ambrosial breeze of charity from it. Now, go and listen to these great men and follow their advices to do sublime work in life.

I went into the hall where those sages were sitting with a blackboard in front. They explained to me what and how were the influences of destiny (*karmas*), and how one can with the strength of will and *Atman* (God within) overcome the destiny. Their explanation with their arithmetical and geometrical progression regarding how light, perception, discrimination, determination and conduct can overcome a destiny was indeed very beautiful, but my knowledge of higher mathematics in gross consciousness was so weak that I could not reproduce the methods of calculations and figures drawn on the board on being awake.

After that I returned home, but I never felt in all this journey to and back, that I went out of the physical body and was linked to it by an astral thread as some

say I am so fond of going to foreign lands to preach *Advaita* philosophy that every night I go to some regions unknown to me, each brighter in richness plenty and splendour than the other, but I never had an experience of leaving my physical body I feel during sleep of getting deeper and deeper into the ocean of mental knowledge and of discovering its materials like an archæologist

Another striking message I could say was from my deceased daughter While my wife and myself were having a voyage per SS "Lusitania" to America, the sea was very rough and my wife had severe vomiting through sea-sickness, she could not retain food with all the medical treatment She was starving for four days and felt one night that she will not see the morning, she expressed the same to me and slept for a little while, but with the voice of the deceased daughter Shanta, "Mother do not be afraid, you will be better to-morrow, you will go to America and win a wide reputation with your lectures there and return home with improved health" She woke up and repeated the same to me I told her to believe in it and to keep up courage She did the same. She won the esteem of the Americans wherever she delivered her *vedic* messages, and returned to India much improved in health

I can quote several experiences of such kind from my deceased relations and friends However, the two are quite sufficient to show that souls in the astral space can help us with their ability of knowing the

future events, and by reading the destiny of the people

Of course, we cannot expect good help and treatment from all souls in the astral space who are strangers to us. Three of my experiences of the ghosts will be sufficient to illustrate it. While I was the Chief Medical Officer in Kolhapur State I had to inspect the District Dispensaries once every year. One day I was going to the dispensary at Gadhinglaj, but I was detained by an old kind friend for some hours on the way. Consequently, I reached my destination about one o'clock in the night. It was beautiful moonlight. As the usual halting place was occupied by somebody, my servants had gone to another place amongst the woods which I did not know, and there was nobody on the way to direct the paths except an old man sleeping at a door with a dark blanket on. I asked my groom to wake him up and to enquire from him the whereabouts of the other rest house. He went there and roused him with all the shouts and shakings. But he made no reply. He quietly got up and ran away for a short space, followed by the groom, and suddenly vanished with a flash of light. I was watching it and saw that the groom fell down fainting. I brought him to his senses and told him not to be afraid of the phenomenon.

In this case the person was not very kind and helpful. But in another instance a ghost was extremely friendly to me and corrected my serious error. This was at Newcastle-on-Tyne in England. I was living in a 'boarding-house which was known to be haunted,

but I did not know that at first. Whenever I used to go up to my bedroom in the night, a ghost used to go in front of me and enter the room, and stand at a corner in a white hazy appearance. I took no notice of him for some days. He started then to call out my name in the night, and many times I opened the door and saw nobody. I got vexed at this and suspected the same soul doing the mischief, so I threatened to punish him through my guides by Eastern magic and drive him out of that house. Soon after I slept, he pleaded in my dream for mercy and expressed his desire to remain there as he was extremely fond of the room, since he lived there many years before death and begged to do any service to me. So I used to tell him every night the time when to wake me up for reading in the morning. He used to do that service to me very promptly. It has been my practice to do some *yoga* practice before retiring to bed. While I used to do that there, a picture of Christ in that room facing my bed used to annoy me. The ghost watched that every time and one night asked me the reason of it in my dream. I said, "I believe that refrainment from flesh and drink is absolutely necessary for the liberation and unity with God. As Christ has told the Christians to eat flesh and drink wine in his name he has committed a horrible sin and stopped the progress of the pious souls, so, I do not want to see his face at the time of my meditation." He smiled and said "You are not considerate on this point. Christ had to deal with shepherds and ignorant folks at that time, so He had

to talk with them and teach them the morals in their ways and parables. He was not so fortunate like the Eastern sages to speak with philosophers and to discuss the higher problems with them. When he will come again, he will have that fortune and will not, perhaps, encourage them to eat flesh and drink wine, the curse for any nation." These words, indeed, opened my eyes and took away all the ill-feelings which existed in me for Lord Christ. Since then, I have paid all due respects to Him as could be given to great teachers and *Avatars*. I told this fact to the landlady and she confessed of the presence of the ghost and his nuisances to other boarders.

Some ghosts are indeed very mischievous and like to play the fool with some people. There was a striking incident of this. In the year 1911 there was a gathering of the theosophists at the summer school at Hayes, near Derby, in England. The hostel was built on ground which was deserted for years. There were about five hundred members living in that hostel at that time, and most of them were troubled in the nights by the ghosts. I was invited to give a lecture on the *vedic* philosophy there, and I used to sleep in the same hostel. Every night many a man and woman used to come to my doors for help to get rid of the ghost from their rooms. I gave them a *mantra*, which, indeed, acted very marvellously. One night I saw some of them in my semi-dream consciousness but they quitted the room at my suggestion.

So, you will see that all ghosts are not alike. They

are the past ignorant souls more attached to the objects and persons of this gross world. The more vicious and ignorant they are, the more mischievous they are. But according to my knowledge they are never dangerous to the life of anybody, unless they have special grudge to any one owing to special reasons. In short, they are previous human, and behave like human souls abiding by the laws of nature.

I can quote many of such experiences and write a volume, but these few will be enough to show what wonderful facilities a person has in dreams to study the mysteries of the nature and to benefit himself thereby.

Personally I cannot for a moment think that a dream is a waste of energy and an unnecessary exhaustion to mind and brain. Of course, dreams of a grosser nature are a waste of time, but even we were to watch our mind during the day, we shall know that it constantly thinks of some or other things and plans and never sticks to any thought to carry it out to its end. Hundreds of our thoughts are thus daily wasted and the mind wanders and ponders for nothing. So, our energy is wasted a great deal in the ideas of waking state. Moreover, the gross consciousness has not so many facilities as the subtle to get easily the informations of the subtle mysteries of nature. So, it is not truly a very beneficial state.

Again, a dream function cannot be said to be an irresponsible one. The *vasanas* (feelings) for each act which is coveted there are strengthened every night until the gross mind becomes firm to carry it out desperately in the gross consciousness.

If the net be a vicious one the soul degenerates day and night in both the waking and dream states. The physical body suffers thereby from various diseases and derangements of mind and draws death nearer and nearer.

Thus, it is evident that it is the dreaming state where good or bad tendencies are fostered and cultivated. So, a person should try to control the mind in that state to know his defects and not let it go astray there, believing that it is nothing but an illusion.

In short, as an ego is drawn more in the dream state by personal feelings, telepathic influences of living and dead persons and higher intuitions from the spirit within (God), so it is the state of greater responsibility than the waking one. Therefore, dream is a perfect function with definite effect on an ego. Its importance cannot be ignored and trifled away by the wise and the thoughtful persons. In fact, it is the spring of the knowledge of the mysteries. If it is well tapped a person can easily elevate himself to greatest heights.

Let us now turn to the dream which requires solution by the Editor of the "Practical Medicine."

In this dream problem the principal points are these —

- (1) The dreamer believes that all the friends and acquaintances whom he sees in the dream are his creatures.
- (2) They do not agree to it and want explanation for their satisfaction, otherwise they would believe that he is a lunatic.

- (3) He promises them to bring explanation from the waking consciousness
- (4) He fails to do that and wants the solution of the problem

If we were to put the same question to our friends in the waking state and ask them whether they are our dream creatures they would deny that on the grounds previously suggested in the proofs of a dream and especially on the following —

I Continuity of the witnesses—

They can exist in the gross consciousness even in the absence of the perceiver and after his death

The persons in the dream cannot do that. If they can, they are either Deity, angels, deceased relations, or ghosts as mentioned before. Their presence can be verified by—

- (1) Clairvoyance or trance. If this be impossible at an opportune time, then,
- (2) Those astral persons should be suggested to communicate the same message to two or more persons of the waking consciousness in the same night. They can do that if they are willing, or,
- (3) They should be asked to materialize themselves for a time so that they can be seen by many people with physical eyes. This is possible to them, as the subtle element heat can appear to be visible in the physical form of a flame by the concentration of energy and can disappear also. If they are unwilling,

- (4) Their message, or statement, or prophecy should be thoroughly reasoned out regarding its truth and efficacy, and their separate existence be verified in course of time from the experience of others

II Their presence in a certain country or village should be ascertained by correspondence or message, or visit, and their statement be verified. If this be difficult, the following plan should be adopted. A telepathic message should be communicated about 2 A.M. when the opposite person is liable to be in deep sleep. Whisper his name with force three times and mentally say what you have to communicate, and go, then yourself to sleep. His *vijnan* will respond to it either at once, or in a few days. This will depend, of course, on your power of recollecting its message on being awake. But by repeated efforts it will come.

III. If it be confirmed that the suggestion or the argument is not from a second soul but through our *vijnan* or higher intuition, the subtle persons are the forms of his spiritual consciousness which has never been under the control of his gross consciousness, hence it can claim superiority and call the other a lunatic when it is found disobedient.

Under such conditions, reason out in all the possible ways the truth and efficacy of its message. If it be beneficial, follow it unflinchingly. Otherwise, request it with due reverence to give further confirmation for the same. It will do so with pleasure, as it is the well-wisher, co-enjoyer and co-sufferer of the acts with the

gross mind, which is the actor in the waking world. If no information be received further, keep quiet and in course of time the mental informants will disappear.

If it be confirmed that the informant is not from one's own spiritual consciousness, then it must be from the subtle consciousness of the mind. Its information cannot be relied on.

However, its truth must be well-considered and judged over. If the suggestion then prove to be worth following, one can do so depending on God. Otherwise, the mind should be warned not to bother you any more with it. When it sees that you are careless, then those informants will be dropped. I had a similar experience once. When I resigned my post in the Kolhapur State, for eight months consecutively I had one dream. Many of the officers of the Kolhapur State would come and drag me away to Kolhapur. I threatened my mind against it in the waking state, and told it that I shall never go to Kolhapur under any circumstances and that I should not be bothered about it. However, it went on for some months and then dropped. But on my return to India three or four officers did come to me and wished me to go back to Kolhapur, which I declined. Now I never get such dreams.

So, there may be something prophetic in getting repeated suggestions from the subtle mind in dream.

The subtle consciousness is superior to the gross, so it may blame it and call it a lunatic for not heeding it.

However, if the subtle persons in the dream were to urge their real existence, the subtle portion of the mind

in the waking state should be convinced by the following reasonings —

- (1) That they cannot accompany the gross mind in the waking consciousness
- (2) That they cannot exist as separate beings and communicate with him in any way of materialization, if the gross mind were not at sleep at all
- (3) That they cannot give the same suggestions to the other gross persons in the same room
- (4) That they cannot be seen in clairvoyance or trance states
- (5) That they are purely subtle beings imagined by the mind and are not apart from it. They remain in the gross state and return again in the dream. Due thanks must be given for their beneficial prophecies if any.
- (6) If their suggestion be wrong, they should be threatened of being dismissed from the mind as useless nuisance. When the subtle mind is daily confirmed of this in the waking state, then it will realize it and drop those imaginary well-wishers and arrogant beings (ideas of subtle consciousness). Nevertheless, they would claim superiority, they should be asked to give all the information of the higher states of consciousness and of the mysteries of the world.

If they are unable to do so they should be shown to

be vain and useless appendages to the mind and worth being thrown away

If they start to quarrel, the gross ego will wake up from dream and they will disappear. If the same things be repeated, the gross mind will naturally get disgusted of them and will never think of them. So, ultimately they (the subtle ideas) will yield and realize their vain and delusive nature.

Thus, the gross mind being steady by nature, with the help of another reasoning (*budhi*), or intuition (*vignan*) will be still more steady, and will grow in strength, conquer the subtle ideas and prove them to be the sources of lunacy.

In short, I must say that this case, or any other similar circumstance in life should neither be decided entirely on the grounds and statements of the subtle ideas and subtle consciousness of an individual nor from astral conditions of the space.

Reason and intuition must be freely consulted, and gross mind should be harmonized with them to solve any problem similar to this, with the above suggestions given *seriatim*. Moreover, as shown in the previous diagram the dream state is naturally a mixture of these three with the great influences of *rajas* but there the harmony of the gross should be more and more confirmed with the *sat* every night. Hence, the subtle will be quiet with its vain ideas.

Then, it will harmonize itself with them and will be the best medium for the prosperity of the soul.

Therefore, it should never be considered that the

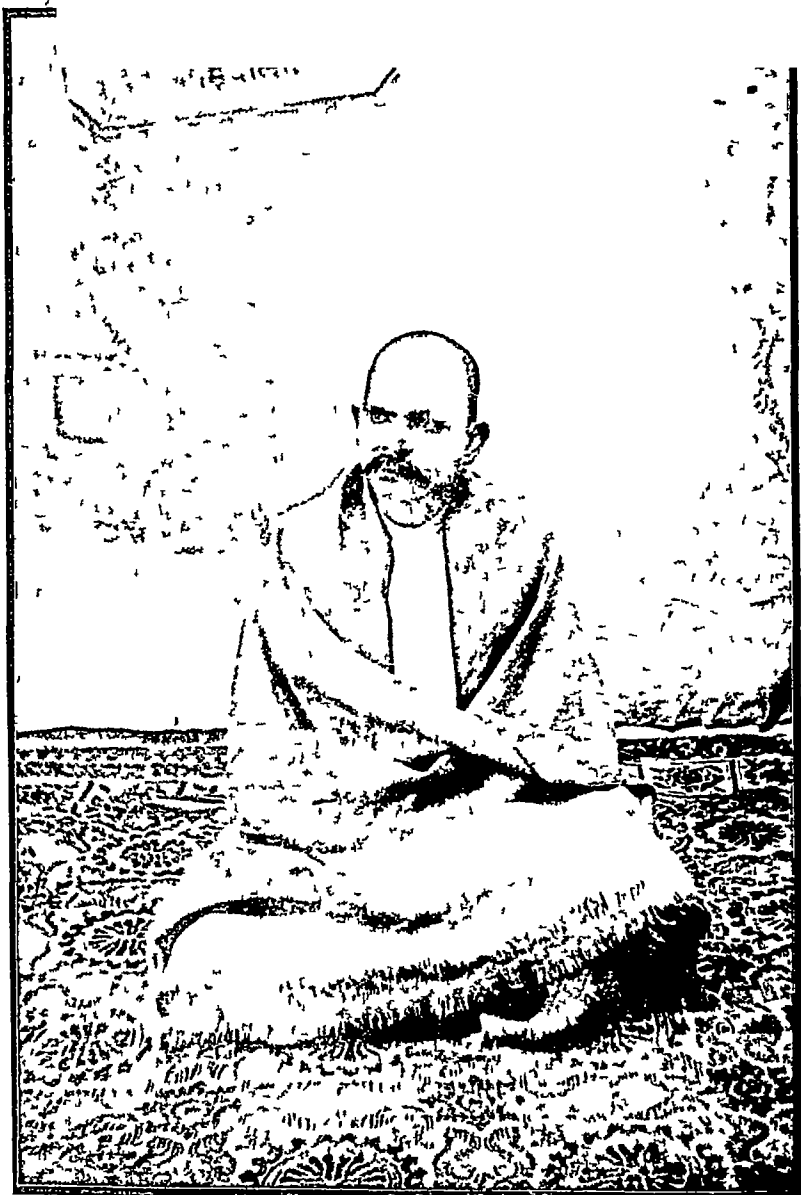
subtle nature of mind is always destructive and misleading to the gross nature of the mind. It being subtle, it can turn its tible and receive the pure knowledge when it is convinced that the gross is not paying any more attention to it.

So every person should tame this versatile beast in him and turn it to the best advantage of himself and turn the dream state into the fountain of knowledge of the Truth to

Again, I thank Dr Ram Narayan for having given me an opportunity to put my views on the subject of dreams before the public and for having published them

I now request my kind readers to study carefully the principal features of Advaita philosophy* to understand the further importance of the dream state

* The synopsis of Advaita philosophy will be published in the second volume of this work



عہداتما شوبرت لال اڈیٹر سادھو

SOLUTION No. II.

MY DEAR DOCTOR SAHIB,

You know, I belong to the Radhaswami faith and what I know, or what I believe to know, has all come from the August Teacher of this now well-known academy of religion. I write this, simply in response to your question, as we have been taught to keep our beliefs, faith and thoughts to ourselves only and maintain strict taciturnity as far as others differing with our modes of thinking are concerned. Public propaganda is not the aim of our order, and we are strictly prohibited to deliver public speeches or to open our lips on such thoughts among those who are not of our minds. I hope you will excuse me for speaking to you in such a plain and frank way. Now to your question —

1 *Three Planes of Existence*—According to the tenets of the Radhaswami faith the whole system of the economy of creation is divided into three main divisions: 1st, the *spiritual region*, i.e., the abode of the pure spirit where it is unalloyed or unmixed with mind and matter. 2nd, *the plane of the universal mind principle*, where the universal mind rules supreme, as an agent of the spirit and depends

upon it, and third, the *material region*, where matter has attained predominance over both the mind and the spirit. The second region is technically called the Brahmand or the egg or globe of Brahma, the universal mind. Our present plane of existence is called the *pind des* or the region of the body, where matter in its grossest form has become so prominent and predominant that it has made both the mind and the spirit as if they are its subordinate, and they can do nothing without the agency or help of matter. The Brahmand and the *pind des* are alike in form, the only difference between them lies in their bulk and spirituality. The universe is big, while the human body is small, but it represents within itself, to a small scale though, all the phases of the big universe. The macrocosm is in every respect similar to microcosm, just as an epitome bears resemblance to the details of a voluminous history. The region of Brahmand too, in reality, is the reflection of the *spirit land*, in the same way as the human body reflects in itself all that lies in the *universal mind land*, if we be permitted to call it land. In other words the spirit force being the source of prime energy finds all the common features of itself mirrored in the looking-glass of the universe, and the universe in its turn is reflected in the human body with all its various parts and the systems that exist therein. To understand the spirit therefore, without the help of human body will always be futile, in spite of all the appliances and instruments that have been invented and discovered by human brain. Proper study of the

universe and the region beyond it, is consequently the proper study of man only

2 *More Explanation about the three Dimensions*—Just as a carpenter works on a plank of wood, with his tools, so does the spirit work on body through the instrumentality of mind. In this instance the spirit is the active agent or carpenter, mind is its tool and the physical system is the plank of wood to work there-upon. These are the relative positions of *spirit*, *mind* and *matter* from the point of view of the religion of the saints, which we call the Radhaswami faith. The spirit is the fountain-head of energy, while mind and matter are indebted to it for their very existences.

3 *One in Three and Three in One*—Though in this way (from the relative point of view) the above-mentioned dimensions are or rather seem to be distinct and separate from each other, nevertheless they are allied and joined to each other, and each region in itself partakes of the properties of these three main factors, thus analysed. In spiritual region, as has been said above, the *spirit* is supreme, while mind and matter are so subtle there, that one cannot separate one from the others. The two elements are entirely subordinate to the spirit. In the region of mind, the mind has its own importance, while in the third and the last sphere, matter predominates and is in its coarsest and grossest form.

4 *The Creation of the Three Regions*—In the first plane the creation is all spiritual, irrespective of mind and matter. In the second region, the

creation is purely *mental*, while in the third and the last it is *material*. The spirit is the primary cause, while mind and matter are its effects. The creations of mind and matter can to a great extent be analysed, systematised, classified and explained, but the creation of pure and simple spirit cannot be done so. The spirit is simple while mind and matter are compound. The intellect can ascertain the cause of creation only where the creation is compound, but to proceed higher and beyond its sphere of activity where the creation is simple, it is something very hard and difficult to attain. The saints, however, while engaged in their deep and devout meditation, with their senses restrained and mind confined to contemplations on the true nature of the true spirit, had had it reflected on the mirror of intellect and so were enabled to speak of it in the way they have done.

5 *The three Conditions of Human Existence —*

But how do we know of the existences of the three states alluded to above, is a question which should be answered before we try to throw light on the dream problem. Every man is conscious of the conditions of *wakefulness*, *dreamy sleep* and of *deep and sound sleep*, which in Sanscrit language are better expressed by the streams of *jagrat*, *swapna* and *sushupti* जाग्रत स्वप्न सुषुप्ती. In the state of wakefulness, we are practically more concerned with the material plane, where the senses, the limbs and the physical system are in full play, having borrowed their energy from mind and spirit. Engrossed in and with the material world, we

are so powerless as to entirely depend on matter for our ease and comfort of life. Without its agency, we can do nothing and are quite helpless to look to it for our very existence. Our condition here is pitiable. We cannot but regard the material substances as the true support of our maintenance. The man, therefore, in this condition is compelled to struggle and undergo all the pains and troubles to which the human flesh is heir, and wise and intelligent, however he may be, he is forced to earn his livelihood with the sweat of his life. In this respect the civilised and the savage are alike. Struggle for existence makes them unhappy, they become selfish, and selfishness breeds all the evils which a man thinks to be irremediable. He does strive and is never contented, for true contentment is a foreign element in this land of the mortals.

But let him pass from this stage and retire into the cavity of his heart. Here we are devoid of all material prospects. The body is senseless, as if it were inert and motionless. This is the condition of dreamy sleep. The mind principle here is, however, active, and it creates everything for itself whatever it desires, irrespective of the means and agency of gross matter. If it is pure, it is comparatively happier, but if it is imbued with the impressions of the state of wakefulness, it is miserable and afflicted, for its mental creation here is in accordance with what it was in the practical world of matter. This subtle condition is nothing but the state of astral, which the mind itself has brought into existence for itself. Physically the man is dead, he is alive

only mentally Heaven and hell, a man brings into manifestation, in this plane, just in proportion to his wickedness and good deeds. If he was of good and humble heart in the abode of coarse matter, he is sure to be happy here as well, but on the other hand, if he was otherwise, he is sure to suffer the tortures of afflictions and miseries. What a man sows he reaps his full harvest, even in this condition. Whatever he witnesses with his mental senses here, it is his own thought creation and nothing else. He knows no satisfaction, for mind is bereft of it. Friends or foes, angels or evil spirits are all thought forms, and they deal with him as he was wont to deal with others when living on the earth. If one ponders a little on this state, he is sure to comprehend the positions of those who have not purified their mind of the impurities of the desires of earthly life. Here he meets with his old associates, who again are imaginary beings and are indebted to his thoughts only for their life. One who does not comprehend this how can he silence these thought creatures by merely saying that in fact they are thought forms? He requires something else to make them quiet. He must proceed higher, and then and there only they will no more trouble him.

Passing from the region of dreams we come to the sphere of deep sleep, where mind, too, loses its identity and is immersed into its primary source, *the spirit*. Here is all quiet and calm. Physical and mental perturbations are at an end. And as in this region, the creation is simple, all the defects of the compound

planes instantly disappear and man's spirit ascends to its lofty mansion, where rest and peace rule supreme, and rich and poor become alike

6 *Consciousnesses of the Three Regions*—Every sphere has its own peculiar kind of consciousness. When awake, we are conscious of our physical self and bodily environments, when asleep, we are aware of our mental self and mental activities, but when we are immersed in deep sleep or *sushupti*, we retire into the condition of oblivion, forgetting all the memories of the past, present and future, which pertain to the regions below only and have nothing to do with the spirit, which is in itself a particular kind of consciousness inexpressible and inexplicable. Consciousness it is, there is no doubt about it, for when we return to the physical plane again, we invariably report that we enjoyed perfect bliss, rest and peace. Can any one entertain doubts about it? No. It is a fact, and a fact beyond dispute. We know much about wakefulness and dreamy sleep, and we desire to get all the possible knowledge about the deep sleep or *sushupti* as well for it is in the very nature of man to secure information on every subject. But here we have no means to satisfy our curiosity.

7 *The Fourth Dimension or Fourth Condition*—The knowledge which we possess has been acquired through the instrumentality of the mind, and mind is in a way lost in *sushupti*. It does not go beyond it. Then, how to ascend this region without losing the necessary consciousness? For the aspirants of truth, the saints have prescribed a peculiar sort of *spiritual devotion*

which helps the mind without losing its faculty, and make the necessary ascension as well, at the same time. It is technically called the *surt-shabd-yog* or the *méditation of sound principle*, with concentrated attention. The vibrations of the region of *sushupti* then does not benumb the mind. It traverses the path, and when it reaches the pinnacle of that sphere it gets a particular sort of light, which is termed *turiya* (तुरीय), the fourth element of Divine Being-ness. This is well known as the fourth dimension. It is at the top of the *sushuptis* of each of the three spheres referred to above and explained in connection with the *pranayama mantra*. In every plane of creation whether it be spiritual, mental or matter or rather causal, subtle or gross, wakefulness, dreamy sleep or sound and deep sleep are essentially inherent, and the knowledge of the *sushupti* condition of each is to be acquired in spiritually making ascension to this *turiya*, the fourth dimension. The devotee has first to attain the *turiya* of *physical or gross plane of his body*, then the universal mental plane of *Brahmand*, and then that of the spiritual region. Without it, it is difficult to arrive at the knowledge of truth, or *gnana* as it is called.

8 *Plurality, Duality and Unity*—The physical or gross material plane is the seat of diversity or plurality, where names and forms in their various conditions are to be met with at every step and this is why there is so much unrest and peacelessness. The *Brahmand* or the region of the universal mind principle is two aspected. *Brahma* or *maya*,

the two principles, are at full play here. *Maya* is nothing but the sum and total of the vibratory currents of the universal mind. The *spiritual plane* is the centre of unity or the seat of *at-one-ment*, the true salvation and the ideal or goal of all the monistical unitarians. Here we have only one principle, which we call *spirit*, and as there is neither diversity nor duality, there is no unrest, no pain and no struggle. For those who have attained this condition, all troubles cease to exist, and they have found at least a final resting-place, which is entirely free from opposition of every description and full of supreme bliss.

9 *The Dream Problem* — Enough has been said on this subject in a foregoing paragraph (*vide* No 5). Nevertheless we shall try to throw more light on this problem. The origin of all the dreams may be traced (1) to exist in the very mind of a dreamer, (2) in the accumulated impressions of his words, deeds and thoughts acquired in previous existences, which exist all the while therein and cannot be obliterated unless by the practice of some sort of *yog*, whether it be *pranayam* or *surt-shabd*, (3) in the desires latent in man which partially come into action when in dreamy sleep they get an opportunity to do so and possess a remarkably peculiar tendency of repeating themselves in certain circumstances, (4) in the impressions and reflections of waking life experiences, (5) in a chance word or chance strain of music or a chance spectacle that he heard or witnessed, previous to retiring to sleep and which had forcibly attracted his attention, (6) in the

false illusion that he is a different person in this world and is quite different from its denizens, (7) in his constantly identifying himself with body, mind, spirit, etc., (8) in his wrong notion of entertaining a mistaken idea that the world exists apart from and is indifferent to his responses and wishes, (9) in his attachments with the notions of health, wealth, women, children and the worldly possessions, which he has been accustomed to look upon as his own, (10) in his love of curiosities and novelties which enrapture and fascinate him, (11) in the power of his creative faculty, (12) in the condition of his body and its mechanism, and (13) in his habit of sensitiveness of responding to external and internal influences within or without him, and so forth. Whatever a man witnesses, during dreamy sleep, is all within him, for it is his own creation, unless and until he sends out his mental vibratory current externally in the form of telepathy, as dying persons are often reported to resort to.

In our holy scriptures, the mind of a man has been likened unto or compared with an agitated ocean. An ordinary man thinks that thoughts are unsubstantial and unreal objects. But it is not so. Thoughts do possess their own reality, and it is they that affect a man's life in this and in other worlds. What a man thinks, so really he becomes. A being who gives birth to a number of children cannot find subsistence to maintain and support them and is unhappy consequently, so are even those who constantly go on thinking, unaware of what they are thinking, and in the end

these very thoughts bring a series of afflictions to them and make their lives miserable. A man, therefore, ought to direct his thoughts to some definite object and concentrate his mental energy to this point, otherwise he will lose control over his mind and fall an easy prey to these ill-shapen goblins of his own thoughts and hallucinations. The system of '*yog*' teaches nothing except the concentration of thoughts upon certain ideals, and when by and by man attains full control over his mental vibrations, he becomes master not only of himself but of all his environments, and surroundings. One thought breeds another thought and one action gives birth to another action. However tiny and insignificant these thoughts and actions may appear to be, in course of time, like the seed of the banyan, they produce a big and fearful tree, which casting innumerable seeds, in its turn gives rise to a vast and gigantic forest, which spreads to miles and miles around, declining the light of sunrise to penetrate into it. Such is even the fate of a man who has no concentrated will. This lack of concentration renders him powerless, enfeebles his mind and makes him a victim of mental as well as physical pain.

10 In reality all pains come to the category of mental and physical troubles, and so they are of two kinds only. And both of these are the results of forcible ejection of attention from the mental and physical planes. In normal condition of wakefulness, when the attention is concentrated on some certain object, the result is pleasure, on the other hand when it is

forcibly ejected by some cause or incident, we feel pain. The same phenomenon takes place in the state of dreamy sleep, as well. The difference between these lies only in the degree of the forcible ejection of it. The pains and pleasures of a child differ from those of a grown-up man. The former's attention is not so deep and intense as that of the latter, for he lacks the varied experiences of worldly affairs, and so it can easily be diverted from and reverted to other objects. His joy and sorrow, therefore, are innocently simple. An adult man who is much given to worldly ambitions does not only suffer from the pangs of time during wakefulness, but has invariably disturbed dreams and feels intense pains, which may be attributed to the same cause of the severance of his fixed attention from various objects of the mundane life.

11 *The Dream Problem Again* — As far as our personal experience of dreams is concerned, we are conscious of creating dreams when retiring to sleep. As long as we are aware of them, we do feel neither pain nor pleasure, but enjoy them as simple-minded children. But no sooner we lose our hold on them, we are led astray, and as that region too belongs to the sphere of duality, where pairs of opposites come into full play, the ejection of mind necessarily takes place, giving mental shock to our cherished desires, and thus severing and separating us from them, overwhelms us with pains.

12 *How to Convince the Creatures of Dreams that they are only Mental Images or thought forms of the Dreamer* — It has been said elsewhere that the objects or

relative terms They have only relative existence Are they hallucinations? Yes, they are so, or at least they appear to be so Men, and intelligent men may think otherwise, but to me they seem to be different When I retire into the cavity of my mind, I get flashes of them, and my mind assures me that intense light and intense darkness, both are alike Where there is too much light or where there is too much darkness, we cannot perceive them They are, in a way, beyond the scope of human reason and out of the sphere of man's intellect Then what to do? How to satisfy our curiosity and how to reduce these to the condition of plain and simple facts? I say, it is impossible and I say it is possible Possibility and impossibility, both again pertain to the relative realm of mental capacity It is something difficult to attain Can you not try to come above these? Then and then only, possibly your own intuition may, to a certain extent, help you to ascend to the high mansion of Truth, and make you contented, and you become one with All, which is, which was and which ever will be

2 *Search Within* — What are you? Body or mind or spirit? You are all combined in one Three in one and one in three This, that and you, these three are in fact centered in you Leave this and that aside, stick to you (your real self) and that will enable you to ascend high "*Fattwamasr*," i.e., Thou art that, as they say To grasp the purport of it is difficult and so practise the mode of devotion prescribed, and when you have done so within yourself, you shall realize what is

life, and so are their consciousnesses. Never call minerals and vegetables inanimate. Animate and inanimate, again, are relative terms. They serve certain purposes. If others say so, leave them aside. To you, a man, it is given to think and come to truth. To me atoms even are not devoid of life. How can they be dead? They have then particular kind of life. The minerals have spiritual life or life of deep sleep. They are one with nature and in the condition of at-one-ment with it. I am afraid you may misunderstand me, for to you spirituality is something different from what I point out to you. I, myself, do not like or admire the spirituality of these living entities, for it is bereft of *gnanam* (true wisdom). Nevertheless, they are spiritual. In them there is consciousness. They attract their food and maintain their lives. Their spirituality is meagre. I admit that. But in a way they are spiritual, and only respond to you if you are possessed of the ability to attract their attention. They, too, like other living entities, are in the condition of constant change, for the plane we live in is a plane of matter which is ever changing.

In vegetables we have two lives, imbued with two consciousnesses. They have lives of sleep and of deep sleep. The life of sleep has mentality inherent in it. Again, I fear, you may misunderstand me. The plants sleep in the day and retire to deep sleep during night. An uncultured country Hindu mother, on putting this question will answer so. The trees are more in somnambulist state. They are in activity but lack the power of

tific man may boast of his scientific cruelty but he is not man. Among men there may at all times be found such beings who pertain more to the plane of brutes than that of the chiefs of creation. They live like brutes and with their superior sagacity do havoc wherever they go. Never call these men, for there is much unrest and peacelessness among them. They live only one-third or one-fourth of their life. Imperfect and defective as they are, they cannot but be selfish, arrogant and mean-minded. True men are they only who live either the whole three or four lives pertaining to them, or having centered their mind on the centre of the Fourth Life or Fourth Dimension, enjoy peace, rest, spirituality and benignity. To man is given four sorts of lives, *i.e.*, wakefulness, dreaming sleep, deep sleep and *turiya*, for which there is no significant term in English lexicon. We may call it super-consciousness, though it, too, is not enough to elucidate our meaning. Minerals do not know that they have life, vegetables are unconscious of their life and intellectuality, animals too lack this knowledge. But man knows all this. Lives various he may or may not live, but he knows, to a certain extent, something of wakefulness, sleep, deep sleep, etc. The faculty of superconsciousness is latent in him. It is lying dormant. Let him have opportunities to cultivate it and when he has attained this he will become *man* then, and then only the arrogance and pride of the false knowledge and might will leave him. He will live a life of peace and glory, diffusing contentedness and rest around him and blessing

the whole creation Then and then only he will be entitled to the proud title of the chief of creation As long as he is confined to the activities of the life of wakefulness only, all these lives will appear irrational to him, for he has no judgment to guide his steps in regard to them

6 *The Three Consciousnesses*—All the three kingdoms specified above possess three consciousnesses The minerals possess sub-consciousnesses, the vegetables possess sub-consciousness plus meagre mentality, while animals are possessed of consciousness imbued with much mentality Super-consciousness is in men plus ordinary consciousness If a man is yet in the plane of brute, he lacks this consciousness The consciousness of the minerals belong to the plane of deep sleep, while that of the vegetables is of the dream sphere, with meagre intellectuality, while that of the animals is of the region of wakefulness Man has got all these three in him plus super consciousness, dormant or in full play When awake an ordinary man has physical consciousness, when dreaming mental consciousness, and when in deep sleep sub-consciousness, like that of the minerals He is master of the three, and if he practices the mode of devotion, in time, he is sure to acquire the much-desired super-consciousness Let it be a *yog* of any sort, if not the *surt-shabd-yog*, alluded to above

7. *Examples of the above Three Consciousnesses*—Thinking of some delicious food in mind is dreamy consciousness You enjoy it in your thought Relishing

the food actually placed before you and enjoying it with the organ of taste, etc., is consciousness. While digesting it unconsciously is the state of sub-consciousness. The examples are defective indeed, but you need not go to words, for words are always imperfect. Try to grasp the object in view, with the help of these, so that you may comprehend the meaning. These three consciousnesses you do possess at one and the same time. The *yogis* are reported to sleep while awake, and when awake they enjoy the bliss of the deep sleep. 'You do the same thing, but know it not. Can you not try to act like the Hindu *yogis*? It is as easy as anything. It requires simply a little practice. You already do so every day, but are unconscious. While meditating on some difficult problem, you have pencil and paper in hand in perfect condition of wakefulness, but when you think upon it, you do unknowingly retire into the realm of your mind, and when fully engrossed in and with it you realise the answer within. That is the state of deep sleep. Deny it as much as you can, but it is a fact as clear as day-light. Sleep while awake, awake while asleep do go to the region of deep sleep. Unless you conquer these three spheres, how can you expect to reach the condition of super-consciousness and become man in the true sense of the word?

8 *Dreamers in Physical and Astral Planes*—
If you have no mind to go up higher, make an effort at least to get admission into the beautiful and pleasant garden of dreams and become a dreamer in

wakefulness A dreamer is not a bad being Almost all the good men in this world were dreamers This abode of the mortals' world have been terribly distressful, had not those mad dreamers of old come down here to bless it Without them the life of waking man would have been full of misery and pain They came among us, and presenting noble ideals before our eyes taught us the principles of attaining perfect and unalloyed happiness We are what their teachings made us The sages, the holy men and the prophet were all dreamers Do not judge them with the standard of your materiality They may be absent now, but their influence still rules the world What are angels ? They too, are dreamers of the astral plane, and if we ascend that sphere, with consciousness and independence, we can become, like them, comparatively free and participate of the untrammelled life You are in the habit of going to sleep unconsciously and without controlling your will, that is the reason why you suffer there, too, from various kinds of mental pains By the control of *will* one will never find himself in a state of insensibility, unconsciousness and powerlessness The condition of dream to a *yogi* is that of freedom The characteristics of such dreamers in the astral or dream vehicles are various, and we better enumerate them (1) They have no legs, for their organ pertains to physical plane only Walking on foot, though not unknown there, is rare yet If we try to run fast to catch an object strutting before us, we are always left behind and it easily escapes But

we fly without wings and view the spectacles, personalities and other objects from afar. The angels do the same. (2) The angels have their eyes turned upwards; they cannot look downwards, unless they be not constrained to do so. The dreamers there act likewise, and if they be compelled by circumstances to ascend or to cast glance below, they get giddy. (3) They possess the inherent power of illuminating everything and entering the darkest corners, with the help of this self-light. (4) They create desirable or undesirable objects to please or displease them with the power of their uncontrolled mind. And (5) as the ordinary dreamers relinquish the control of mind, they are at the mercy of every trifling suggestion and aimlessly drift from one sensation to another and easily get entangled into and with it. Such is not the case with those who voluntarily are in a state to retire into sleepy realm. In dream, plants, animals, and minerals too find tongue to talk with such dreamers. Moreover, they often get enamoured of ugly and deformed objects which in wakefulness are repulsive. (6) These suggestions give them a sort of creating faculty, and the dreamers not only give birth to persons and objects with their mere thoughts, but get glimpses of future events through them, and by developing it can foresee and prophecy what is to take place in near or far future. For everything is possible in the astral mental plane. (7) They often meet with disembodied spirits there, who either are attracted towards them on account of sympathy or their own thoughts attract them towards them. But

all these things take place within their own mind, unless they send out their mind vibrations to a far and distant place

9 *Dreams*—As in the mind of an ordinary man for the time being, so is his dream. Dreams are mostly affected by the thoughts, deeds and actions of wakefulness as well. The dreams of a physically and mentally healthy man are quite different from those of the unhealthy. People much given to sensuality witness the spectacles that they are wont to expect, enjoy or ignore in wakefulness, while the dreams of a religious man are those of gods, angels and saints. Children too are subject to them. While asleep, they smile, cry or manifest painful or pleasant feelings, which are reflected on their faces. But the dreams of men who have controlled their will, bear resemblance to those of the plants, in a way only, and they are not much affected by them. This is really hard to explain, for we are much given to judge every such phenomenon by the standard of wakefulness, and always regard the dreams as the reflective impressions of our physical activities only. They are these as well, and they are something else too. As the gross creation is the image of the subtle creation, so wakefulness too can easily be looked upon as the image of a dreamy condition. Dreams do often affect man's life of future wakefulness, and make them different from what they were in the past. Such examples may be rare, but their existence cannot be wholly denied. Intellect first and then matter so dream first and then

wakefulness. In the cases of many a man it is so. Men generally forget their dreams, for these entirely fade away from their minds, and so it is difficult for them to realise that their future life was already chalked out before in the mental plane of dream state. The memory is lost and they know not the cause. From dreamy region a man has descended down to wakefulness and when he is tired of it he reverts to that condition again, and then to the realm of deep sleep, which is still subtler than this. Dreamy realm is only an intermediate link between wakefulness and deep sleep. It is affected by both, as well.

10 *A Few Words on Deep Sleep* — The goal of a true man's life is not struggle for existence, nor is he meant to bestow all his energy when confined to mortal tenement upon the shadowy objects of this world. He daily passes into three conditions referred to above. These are enough to enlighten him as to what is to happen. He must adopt the least resistless path of fearful activities, in this life as we ever do in the condition of deep sleep, which, though not our goal, yet in a way strongly points out to us, that peaceful existence is the only desirable state, which we should ever put as an ideal before our view. Assertion of one's own individual identity should be left to the lot of him who is intellectually a little superior than the brute. Be unselfish, make no distinction between man and man, but try to become one with all. This is the ideal, and the ideal should be worked out incessantly, even when our

consciousness of the present existence has become intense And thus pass from finite into infinite, where there is no unrest, no peacelessness and no pains In the finite there is no reality Like the bubbles of the ocean the process of creation takes place, and even like them it returns to the bosom of the Fountain Ocean Neither wakefulness nor dreamy realm is real Reality lies beyond these Leave the plane of the pairs of opposites aside They have only relative existences and are the creations of imagination Look to the goal which is within you, and having acquired the various experiences of the mortal world, pass peacefully to the All Which knows no struggle, no pain and no anxiety. True at-one-ment consists in becoming one with It which you already are and know it not That one is the realm of unmixed happiness This is the essence of the teachings of the *saints rishis* and *yogis*

Dream, a Particular kind of Consciousness Questions and Answers

Q What is a dream ?

A. It is a kind of consciousness, pertaining to the astral plane of existence, where creation is purely mental and independent of the gross matter, peculiar to the life of the senses and subtle mentality

Q But we have been told that the astral plane is spirit land, the abode of the disembodied spirits, who have left the land of the mortals and that it lies beyond the realm of matter-land Is it not so ?

A. Yes, to a certain extent and from certain points of view, it is even so. Disembodied spirits live in astral plane, but they are not entirely free from matter. Matter exists therein as well, but it is not gross, it is subtle and partakes the form of mentality. In other words, mentality or mind is also a matter of one kind. You may call it refined and rarefied, and it is so evasive and mysterious that it is hard to grasp, and very few among intelligent men are able to trace perceive or realise it. The majority of the so-called wise men believe this mentality to be as spirit, which in reality it is not. In the astral plane the spirit is disembodied but it is not dismentallied. "Dismentallied" is quite a new word, which I coin to make my point clear. The astral plane, therefore, is not the region of the pure spirit, it is the abode of the en-mentallied spirit while the region below it is the residence of the embodied spirit. You or any other aspirant may look out for the sphere of the pure spirit, somewhere beyond and above the seat of physicality and mentality. Therefore, the astral plane in the true sense of the word is not spirit-land but the land of the en-matallied spirit.

Q. Is not mentality the attribute of the spirit then?

A. Yes and no. Mentality and physicality both, you may call the attributes of spirit, but in reality the attribute of spirit is spirituality only. Both the above conditions are indebted for their existence to spirit, while spirit in itself is independent of them and in its pure state, it is not bound and covered with

their sheaths. It is somewhat difficult to comprehend, but it is even so, as I tell you, and unless one has the gift of intuition, he will not be able to understand it.

Q—Do you then deny the existence of matter altogether?

A—No, I did not say so. Nevertheless, questioned by you in this manner, I reply 'yes' and 'no'. In the world of phenomena only we perceive matter, but in the world of spirit it is not in existence. It does not, however, follow that by saying so we entirely deny the existence of matter. No. What we mean is this—the matter, whether in its gross or subtle form has no essence of its own and is in no way independent of spirit. It is a sort of illusion, which is perceived in the astral plane by mentality, and in this material region by the organs of vision plus mind principle. Transcend these two spheres, pass beyond them, withdraw yourself from them and then the matter has vanished. This is what we mean to say and what the Vedant in general tries to assert and ascertain. Spirit is all in all, it is the basis of everything. But as long as you keep your mind concentrated, confined and fixed on external objects, of phenomenal creation, you perceive matter and suffer from the pains of duality, the mansion of the pairs of opposites. In unity there is no pain or trouble. It is all bliss unalloyed, and the spirit shines in its native effulgence and perfect glory. In the astral plane as we live in purely mental region bereft and devoid of gross materiality, there too, we have the

same cause for pain and sorrow For all troubles are caused by mind and they have their very root in it

Q—We have, however, been told that the astral plane exists somewhere beyond the physical plane, and after the death of the body we are translated there Now you say that this plane is nothing^b but the land of dreamers How is it so? Does the astral plane then exist within the physical body?

A.—Yes Not only the astral plane but all and every thing that is in existence finds abode even within you. It has been said, "Seek the kingdom of God within you" No seer, prophet or God ever advised anyone to seek it without or outside the human body If you think a little on this wise 'saying,' you in course of time will be enabled to understand that all lies within and not without you Macrocosm and microcosm are alike, and the same in every respect

Q—Where then is the astral plane in our human system?

A—The question is very difficult indeed to answer Say, however we may, to an uninitiated, it will be hard to understand The region where the dreamer dreams his dream in his body, is the astral plane within him. It is above the eyebrows and below it as well If the dreamer is spiritually a little developed being, his eyes are turned upwards during sleep and he witnesses the scenes of the region above, but if he is not so, the case is otherwise—he descends in the ganglia of throat and the astral spectacles meet his eyes here.

Q.—How do you know that it is so?

A.—From personal experience, as well as from the sayings of the seers, handed down to posterity from time immemorial

A Dreamer's Dreamy View of Dreamy Life and how to become a real Dreamer in the true sense of the word

Try to become the All. Try to think of the All. Try to realise the All. A day will come even in your own life, when you will be in a position to comprehend the truth. This becoming one, this thinking of one and this realization of one is not truth. Truth lies yet beyond these processes. This is only a means to an end. The end is different from the means. The means is simply a help, an instrument to achieve the end. The end is already achieved. You yourself are the end. Only you know if not. False notions of the life of struggle surround you on all sides. You are encumbered and overwhelmed with hallucinations, you are prey to wrong ideals, you have chosen the crooked path ofnescience, and so you suffer from pains, anxieties and troubles in consequence. An astute pedestrian does not see the path of rectitude and righteousness and so he loses control over his mind, and confusions and perplexities, beset him. I say, therefore, adopt certain method of directing your life to the goal of certain Truth, and this method is the means to an end. Knowledge, practice of the *suit-shabd-yog*, and ponderings on

the principles and teachings of the Vedant, the true and the grandest science of religion, are simply helps and nothing more. Get as many useful suggestions from outside, from the external world, and think within yourself. The self will, in course of time, shine in its native glory and in its full effulgence. Then and then only you will get to the self. It is your own self and no one else's. This very self is the goal, the ideal and the reality and the Truth. 'This is one, this is all' and 'this is perfect and whole'. In one, in all and in perfect and whole there is no want, no defect and no imperfections. When you have seen, known and realised this you will be at ease with yourself, and rest, peace and bliss will rule supreme, and this very world, this very life and this the present state of existence you will find altogether altered for yourself. The earth will be changed into heaven, the hell into paradise and the tumult and bustle of life into peace eternal.

Such dreaming as this, that has been comprehended suggested and realised by the mystics is not condemnable. It is not idleness. But in the plane of actions, it is a condition of peaceful activity, when mind, body and spirit are in equipoise and rectitude. There is no strife within and no struggle without. All is calm and quiet. To understand its significance is not child's play. It requires vast and extensive experiences. Unless and until the soul of man has accumulated the experiences of centuries and legions, to grasp its true purport is something very hard. Life must pass and shall have to pass through all the stages of existence,

and then only it will be comprehended. Those that are in infancy cannot expect to catch its spirit. Let them alone. Say nothing to them. "Never think of casting your pearls before the swine, or they will trample them down" and make you their laughing stock. The wise are few, the ignorant are many. They have their own business to attend to. Your business is not to meddle with them. How can children understand the elements of higher science of spirituality? Have patience with them. They are in the preliminary, preparatory stage. Nothing can be achieved and accomplished before-time. Time will in course of time ripen them into the mature condition of perfect manhood. And then it will be easy to bring Truth home to them. However worldly-wise a man may be, this sphere of activity lies yet beyond the region of the spirit. All are not yet men. They are brutes in human form. Let them pass from the life of savagery. Then they will listen to you. Till then, you will have to treat their arrogance, ignorance and self-delusion with loving indifference. A child should behave with love and affection. Child nature is not the nature of mature manliness. You need never think of propagating your high ideas and ideals among them. They are in the path. Let them quietly go on with their own work. So do the truly wise say.

There are three kinds of dreamers in this world. Those of the first class are towering personalities. They are above name and fame. Name and fame have no charms for them. They come and go and the world

knows them not. Our thoughts and our ideas of such dreamers change the face of the earth. They themselves are not conscious of it. The idea proceeds from their mentality, just as the rays of light from the sun, and it casts blessings all around. People do not get the knowledge of their personalities and do not know what miracle has worked out the change. Those of the second class belong to the list of the Buddhas, Tirthankaras, etc. These appear in the world after centuries, and with their love and benignity they teach men how to become dreamers and attain the *nirvana* or state of quietude, all-ness, and perfectness in this very life. This Buddhism or Tirthankarism is not meant for the masses. Masses may become their followers or disciples, but only a chosen few from among them are the proper and adequate vessels of holding Truth. The third class of dreamers are, like Christ of Nazareth, who have the good of one caste, one creed and one nation before them. Their teachings are not so perfect as those of the Saints of the first order, or Buddhas and Tirthankaras of the second order.

The Saints are holy personalities, calm and perfect, bereft of desires of either doing good or being good. Evil and good both have ceased to exist for them. They have ascended far higher into the mansion of the Spirit and are above the plane of relativity. Exempt from pain and sorrow are they. They have reached the goal, and their thoughts diffuse light and effulgence all around, as the sun sheds its illumination with no motive of its own. They are ideal personified.

nirvanic in the real sense of the word. The Buddhas are the wise, the intellectual giants, who, possessing the consciousness of good and evil, teach humanity to abstain from the life of wickedness and work out the ideal, with the help of piety, truthfulness and love. While in this body, they roam around leading and directing stray ones to the path of rectitude, and when passing away from this mortal body attain the state of *nirvana*. The Christs are saviours who came to fulfil the Law of Religions. They are yet bound with the Law, and good, compassionate and thoughtful they are, but not exempt from pain and sorrow, not above the sphere of relativity and they have yet to be born again and again to redeem humanity, and thus help men with their exemplary life, and thus helping attain their own salvation. These are the three kinds of dreamers of high types. Dream is not an empty and meaningless word with them. But it has reality and substantiality.

These dreamers are not negativists and not pessimists but positivists and optimists. For dreaming is in no way akin to painful condition. The Buddhas, the Christs and the Saints, all without exception proclaim the life of eternal bliss. They all conjointly preach eternal and everlasting blissful beatitude. How could they be pessimists?

Think within your own mind, and then you will know that such dreaming as of these is of bliss and not of sorrow. Worship of God is a dream of happiness, meditation, practice of *yog*, attainment of *samadhi*, atonement, oneness with All, monism, etc., all these

terms signify pleasure and not sorrow. Never for a moment entertain the wrong idea that dreaming such as these leads to nihilism or obliteration from the face of real existence. On the other hand *nirvana* is a condition of supreme bliss and unalloyed happiness, in which there is no dread of pain at all.

The sound principle as the creator of all, pervades the whole universe, in one way or other, but only the particular sound or sounds that help the ascension of the soul higher are to be met with in the 18 ganglia that are situated in the economy of the human system. The Saints have divided the human body into three main divisions, just like the universe. The first part relates to physical region, where senses, etc., are predominant. The second part pertains to mind, wherein mind rules supreme. The third part belongs to the region of unalloyed spirit, wherein mind and matter have nothing to do, and the spirit only is the supreme factor. Each of these three main divisions are again divided into six sub-divisions each. The six sub-divisions of the physical plane are —

1. Ganglion at the rectum, ejecting effete matter
2. Ganglion at the organ of reproduction
3. Ganglion at the nervous centre at the navel regulating digestion, etc
4. Ganglion of solar plexus
5. Ganglion at the throat
6. Ganglion situated between the two eyebrows, the seat of the spirit in physical frame.

SOLUTION No. III

BY BABU BHAGAVAN DAS, M A ,

Retired Deputy Collector late Secretary Board of Trustees Central Hindu College late Joint Secretary Hindu University Society Author of "The Science of the Emotions," "The Science of Power," "The Science of Social Organisation, or the Laws of Man," "The Science of the Sacred Word, or the Pranava Paula, Benares

The "Dream Problem," as you can scarcely be unaware, is the very essence of Vedānta. The gentleman concerned should not say, "all the people before him are the creatures of his dream," but should say that "they are, all of them, *and himself included*, the creatures of the *dream of the Universal Self*" Then only will it become possible to convince his audience.

He should study the story of "Rbhu and Nidāgha" in the Vishnu Purāṇa. The story has been published in an English translation in the *Theosophist* for March 1909. He might also read pages 23-25 of *The Science of Peace* (by the writer of this solution), in some borrowed copy (for the book is now out of print). The whole of the *Yoga-Vāsishtha* is full of the same subject.

Please inform me of the effects, on his remarkable dream experience, of the studies recommended above, if he cares to pursue them at all.

THE 'STORY OF R̥BHU AND NIDAGHA

R̥bhu, one of the primal sons of Brahmā, had duties other than those assigned by the Great Father to the seven R̥shis, who are more actively concerned with the ad-

even of the worst opposed opposites has loosened those bonds and qualified for the Abode of Peace"

Some glimmer, faint and far, came to the mental vision of Nidāgha, of what the white haired guest intended to convey through all that mass of quaint and curious verbiage. He bowed at Rbhu's feet and said "Bless me, illustrious guest, and tell me who it is who has honored my poor cot for my own good, and by whose words of wisdom the infatuation of my mind is being slowly dissipated"

"Very slowly! my most forgetful and improper nephew!" Rbhu said, smiling with benignant tenderness, "Next time I come I shall make sure that none of it is left at all"

Before the gladdened and astonished nephew could get well upon his feet, Rbhu had disappeared from view

Another thousand years went by, for people had plenty of time in those good days, and did things leisurely, without nerve-running hurry and worry. Rbhu arising from his meditations, repaired again to Vīranagara. As he approached the main gateway of the high walled capital, he saw its whole great width blocked thickly with a huge procession. The king, returning from a tour in his domains to see that all was well, was entering with a splendid retinue, and the leading citizens were offering welcome. Nidāgha too was there, standing aside, avoiding the great press and bearing fuel and sacred grass, and faint with thirst and hunger.

Rbhu approached him, again unrecognised, saluted with appearance of respect, and questioned why he stood in that retired spot.

Nidāgha said "Do you not see this throng blocking the entrance into the town? What can I do but stand aside till there is room for me to enter? The king is entering now."

Rbhu "Tell me, most worthy sir, for I believe that thou art wise, judging from thy appearance and thy learned talk, which is the king amidst this crowd and which the other people?"

Nidāgha "Surely, my worthy friend, thou lookest old enough to be a sage and oughtest to know such simple things. He on that stately elephant, huge like some moun-

upon his knees before the teacher "I know thee now for my own uncle and beloved master Rbhu. I also know the one Unbroken Consciousness that makes both I and you."

Extract from "The Science of Peace"

The third step the immortality of the 'I,' necessarily follows from its part of the very nature of the 'I.' What does not change what is not anything limited, of which we know neither beginning nor end, that is necessarily immortal.

Let us dwell upon these considerations, let us pause on them till it is perfectly clear to us that our consciousness is the one witness to the sole evidence and the only possible support and substratum of, all that we regard as real, of all our world. Let us make sure, further, that by eliminating the common factor 'our' from both sides of the equation, the proposition stands, and stands confidently, that 'consciousness is the only basis and support of the world.' For how can we distinguish between 'our' consciousness and 'another's' consciousness, between 'our' world and another's world? That another has a consciousness, that another has a world, that there is 'another' at all is still only 'our' consciousness. And as this holds true for every one, at every point does it not follow that all these 'every ones' are only one, that all these 'our' consciousnesses are only one universal consciousness, which makes all this appearance of mutual intelligence and converse, possible? for it is really only the one talking to itself in different guises.* More may be said later on, in dealing with consciousness from the standpoint of the final explanation of the world process. In the meanwhile we need not be disturbed by any random statements that "thought (or the 'I' consciousness) is the product of the brain as much as the bile is the product of the liver." If any earnest-minded student feels himself disturbed by any such, then let him ask himself and the maker of the statement, by what

* There is a most instructive story in the *Loga Vanshtha*, wherein a Rishi tells an enquirer: "You are a creature of my dream, and I am a creature of your dream." This fallacy of *अन्योन्यायय*—'vicious circle'—in standing on each other's shoulders, can be obliterated only by the recognition of the fact of a universal common consciousness, which supports both and makes both possible.

laws of deductive and inductive logic is such statement justified? If there are many points in common between the liver and the brain, what similarity is there between bile and thought to justify an inference as to the similarity of their causes? And, again, how do we know that such things as liver and bile and brain *are*? Because we see and feel them. But how are we sure that we see and feel? Do we see our eyes that see, and touch our hands that touch? Is it not that we are sure of our seeings and feelings, of our having the senses wherewith we do so, of our existence at all, only because we are *conscious* of such things? It is far easier to walk on the head comfortably without the aid of arms and legs than to live and breathe and move and speak without the incessant presupposition that consciousness is behind and beyond and around everything. Argue as we may, we are always driven back, again and again, inexorably, to the position that consciousness is verily our all in all, the one thing of which we are absolutely sure, which cannot be explained away, and that the pure and universal Self, the one common 'I' of all creatures, is our last and only refuge.

Perhaps in our long-practiced love of the concrete, we like to tell ourselves that the 'I' is only a series of separate experiences, separate acts of consciousness. We have then only explained the more intelligible by the less intelligible. The separate experiences, the separate acts of consciousness, are intelligible only by presupposing a one continuous consciousness, a self. The acts or modifications are of and belong to the self, not the self to the former. Wherever we see unity, continuity, similarity, there we see the impress of the Self, the One. The concrete is held together only by the abstract. "The Self born pierced the senses outwards, hence the Jīva seeth the outward (the concrete 'many' and) not the inner Self. One thinker, here and there, turneth his gaze inwards, desirous of immortality and beholdeth the Pratyag ātmā (the Abstract Self) "



منشی سورج نراین مہر دہلوی

SOLUTION No. IV.

By MUSHI SURAI NARAYAN, MEHR,

You tell me that your dream friends laugh at you when you try to impress on their minds that the world in which they live is unreal. This cannot be otherwise. To a dream person the dream world is as much a reality as in our waking state the phenomenal appearance of our world is real to us. In your daily rambles in the hills, tell any man of ordinary intellect that the world which he is perceiving is only a phenomenal appearance and he is sure to laugh at you. Discrimination between reality and phenomena cannot be made by every man. The thinking few only raise such questions and try to solve them by argument, observation and experience. This of course cannot be expected from dream persons who poor fellows, have no time for it, because the world, in which they live and move, changes with such rapidity that by the time a man thinks about a thing it disappears entirely and his attention is drawn elsewhere to new phenomena.

So the method you should adopt to convince your laughing dream friends of the unreality of the world of their experience should be very simple. It must not take a large amount of time in reasoning and explanation, otherwise they may perhaps disappear and you may be talking to the winds. You know that the

sublime philosophy of Vedanta regards all our waking experience as dream—*viz*, phenomena rising in consciousness, staying there for a while, and finally disappearing to appear again after some time. Adopt the method of this philosophy which has two phases—it proves the unreality of the world perceived and disproves the reality which others try to establish. This is not only a philosophical method but one adopted by the scientists as well.

The simplest way perhaps will be to draw the attention of your audience to one of the Himalayan peaks visible from Solan. Say it is a mile or two high and several miles in circumference. Now draw their attention to their own small bodies which are less than six feet high and only some two or three feet in circumference. In the act of cognition the real gigantic mountain, which they suppose to have its own existence, not dependent on theirs, can by no means be expected to enter bodily through their eyes in their brains, which are still smaller parts of their small bodies. So much for the eye-perception of the so-called external world. The same reasoning applies to the cognition of objects by senses other than the eye. Remember that our five senses are the only organs by which we are said to perceive the so-called objects external to ourselves.

To what conclusion does the foregoing argument lead? Simply to this, that we do not know *per se* the so-called real objects external to ourselves but only our mental modifications produced by the sense impression. Why all men perceive similar objects is explained by

the fact that all have similar senses, and similar minds. If any one has senses and mind dissimilar, say a jaundiced man or a lunatic, his perception of the object will, of course, be different. It will thus be seen that the world of which we are conscious is in our own minds and not external to ourselves, because we get all our knowledge about it through our senses and mental impressions. We have no data to posit the existence of a world external to ourselves because all we know or talk about are our mental impressions. Anything out of the sphere of our consciousness must necessarily be a void, a nonentity to us. No doubt we use the word external, but it is a word only which has no real object corresponding to it, just as we use the words 'a barren woman's son' or 'the horns of a hare,' which have no real objects corresponding to them in external nature.

Here an objection may be raised to this effect—granted that the world which we perceive is a mental world, but the phenomena are constantly changing therein. This change cannot be explained except by positing the existence of real external objects, which produce ever-changing impressions. A reply to this has already been given when it was said that we have no data to posit the existence of a world outside the sphere of consciousness. How can one talk about a thing of which no one has been conscious, which no one has known? Therefore the cause of the changes in the mental phenomena must not be sought in an external world which we have no means of knowing, but in the

mind itself In day-dreaming the phenomenal appearances are always changing Here the motive power does not come from outside but is supplied by the mind itself

The mind is a store-house of *sanskaras* or impressions gathered together not only in our present life but in an infinite number of births previous to the present one These supply the motive force for the changes of mental appearances, which sometimes produce pleasure and at other times pain This has gone on for infinity, and will go on for infinity unless one comes out of the meshes of the illusory appearances by means of the realisation of one's own self

What is this self, the real nature of man? It evidently cannot be the gross body which changes constantly Medical men say that in the course of three years not one original atom remains unchanged But in all these changes the self or "I," which is the cogniser of the changes, remains the same If a part of the gross body is amputated this ego does not feel that after amputation it is left a half or a fourth part of the former self This proves that while the gross body changes, the conscious subject within the gross body does not change but remains the same The same argument applies to the vital energy which supports the gross body, to the senses which are the means of our knowledge of the so-called external objects, to the mind which has various phases, such as cognition, feeling, willing and desiring, etc All these change like the gross body So neither any one nor the sum total of

these can be the real self of man, for with their changes it does not change but is always the same.

These come under the head of "my or mine" and so cannot be the "I" or self, which is the changeless cogniser of their changes and subsists unuffled and unbroken amidst all the varying internal and external phenomena. Death cannot overtake it. It can never be annihilated. For the question arises—Who sees its annihilation? The self cannot see its own annihilation, for this is a contradiction in terms too obvious to require an explanation. If another self sees the annihilation, then the former self must of necessity be a false self, like the gross body, and the second self the real self, which subsists unannihilated and unchanged. The third alternative that the annihilation of the self is not cognisable leads to the conclusion that there is no death for the self.

In fact the very nature of self precludes the idea of birth and death which are two kinds of variation or change. It is pure *gnosis*, consciousness pure and simple, knowledge without any object of knowledge. It simply illumines. I will make my meaning clear by an illustration. Suppose that it is a dark night and a lamp is burning in a single shop in the street while all others are closed, and the whole street is in utter darkness. Now if a carriage, a horse or a man will come in the sphere of the light of the lamp they will of course be illuminated, and when out of it will merge into darkness. It will be futile if any of these men says that light had come into being but it is no more now. The

light is there. It came neither into being nor passed out of being. It is they who came under its influence and were illumined. In the same way the real self of man, whose nature is pure *gnosis*, neither comes into being nor passes out of it. It never is born, it never dies. From its very nature it is immortal, changeless and effulgent.

This is my self. This is your self. This is the self of all men, of all animals, of the entire universe. In this unlimited ocean of pure *gnosis* the phenomena of objectivity appear and disappear. This is the noumenon of phenomenal appearances, not the dead, inanimate, unconscious matter as the ignorant men think. Its nature being *gnosis*, it will see either illusory appearances as in day dreaming, and identify itself with these as one in a state of illusion does, or realise itself as an unlimited ocean of pure *gnosis* unconditioned by phenomenal appearances. There cannot be a third alternative. This is borne out by reason and experience. Ordinary men who are still under the influence of illusion, and for whom the light of wisdom has not yet dawned, identify themselves with the gross body, but the religionists and thinkers in every country in all times have realised themselves as entities unconditioned and absolute. There is no dearth of such men in our own time. All those who have risen above the illusory brain consciousness and realised the effulgent self have testified to the fact in modern as well as in ancient times that when the self is realised the phenomenal world disappears altogether from the field of consciousness. If the world

is real it can never disappear, but because it does it cannot be real. Every one can prove the truth of this assertion for himself, for all come from the same source and what one man can do, others can do also if they have sufficient perseverance. For the man of ordinary intellect it is sufficient to know that because the world disappears altogether in the states of deep sleep and *samādhi* or trance, it cannot be real but is phenomenal only.

If the world is real, entirely independent of our consciousness of it, then no knowledge of it can be possible. European philosophers for the last three thousand years have been explaining to us how we know or become conscious of the external real objects, but all theories have proved utterly worthless. As regards the perception of the external world they are just where the early Greek philosophers were thousands of years back. Volume after volume has been written and system after system of theorizing propounded, but all have proved mere learned nonsense. Inner consciousness and external reality being poles apart, all attempts have failed to establish a connection or relation between them, so that the impassable gulf may be bridged and the perception of external objects explained. This could not be otherwise. If the knowing subject and the known object are taken for granted as realities independent of each other, no amount of reasoning will lead to a right conclusion. One of the premises on which the conclusion is based is entirely wrong.

This leads us to the consideration of the second part of our subject, viz. the refutation of the theories about

the reality of the external world. The first of course is Materialism, which says that the only reality is matter, there is no soul or God, and what is called consciousness is only an evolution of matter. We need not waste much time on the refutation of this theory. The argument of design in the universe, whatever may be said against it, still holds, and if consciousness may be regarded as one of the possibilities of matter *evolving* in the course of time, then it must be granted that it is also *involved* in matter which, in other words, means that matter is conscious—a contradiction in terms. Idealism may also be disposed of similarly in very brief words. It regards both matter and mind, viz., the conscious subject and the cognised object as different forms of ideas, but the question is, can one and the same thing be both subject and object at one and the same time? I can never be you nor you I. Then how can the subject be an object and *vice versa*. Where both are identified it cannot but be illusion or false knowledge. So idealism does not explain the enigma of the universe. On the other hand, it is a mere fiction of the brain like Materialism.

Nihilism shares no better fate, as it is against the experience of all mankind and against reason in this way. The cause is apparent in the effect, as gold in all the golden ornaments. If the universe is a mere void, a nonentity, it must appear to us as such. But contrary to this it appears *existent*. So Nihilism is also a fiction of the brain, not the real philosophical explanation of the world. Monistic Theism, which believes in a personal God who creates out of nothing real matter and an in-

finite number of souls, is full of too many obvious contradictions and inconsistencies to deserve serious consideration. Here also the material cause being nothing or nonentity, a real universe cannot be its outcome as in Nihilism. Then created souls cannot be immortal. Fruits of actions in this theory do not necessarily go to the doer. Thus it is beset with difficulties in every step, and is quite unable to explain the reality of the universe.

Next take Dualism, which recognises the existence of two separate realities, viz mind and matter, the conscious subject and the unconscious inanimate object. Here the nature of the souls must of necessity be pure *gnosis* in contrast of dead matter. They, viz the souls, should think no doubt but must be devoid of all other kinds of activity. Under the circumstances matter should evolve out of itself the well designed universe as in Materialism, which is beset with difficulties as already noticed. Then as all the souls are of the nature of pure *gnosis*, one cannot be distinguished from the other on account of the absence of any discriminating marks. Dualism has been labouring under these difficulties since the time of Kapila, the founder of the Sankhya system of philosophy. It has tried to establish a world of realities but failed.

From the theory of two realities, let us pass on to that of three, viz God, an infinite number of souls, and matter. As the three entities are supposed to be independent in their existence the question arises, who makes them work in unison? It is the every-day exper-

ience of every one that when several entities work together, say, engineers, masons, carpenters, etc, in building a house, that house is invariably for another entity. Then God must be regarded as a soul whose nature is pure *gnosis*, and like other souls it must either be bound or free. If it is bound it will be of course a slave to nature, and thus will not be able to control it and create a universe out of it. If it is a free soul then it will not care for creation, as it will have no desires, etc. A God again, whose nature is pure *gnosis* only, will no doubt be able to think, but he will be devoid of every other kind of activity as noticed above. His thought cannot bring into action solid matter, just as a man cannot move a hill by his thought power. Then the presence of so much misery in the world in the face of an all-powerful and merciful God is unexplainable. Objection after objection can be advanced against this system of the Naiyayakas. It has no legs to stand upon, and this is the reason why it has been replaced in India by more reasonable philosophies. Like Dualism this system also fails to establish a real external world.

In a short paper like this it is not possible to discuss these subjects in detail, so I have given the barest outlines. The whole matter under discussion can be very simply presented to men of ordinary understanding in the following manner. You say that things external to yourself have a real existence independent of you. Well, you see them changing, viz some coming into existence that is being produced, others dying or disappearing. When a thing is produced, say a child is born, a flower

blossoms or a chair is made from wood, was this thing before production non-existent or existent? If it was non-existent, then remember that a mere nonentity like the horn of a hare or the man in the moon cannot come into being. Do not say that the thing was non-existent as regards form, not matter, for the same absurdity will attach to the form as well. On the other hand, if it was existent then it is absurd to say that it is born or has come into existence. Moreover, if it was existent then it ought to have been perceived, but such is not the case.

In this way production can not be posited of either non-existent or of existent things. But every moment we see things produced or appearing in consciousness. Since they are neither existent nor non-existent, of necessity they must be *maya* or illusion, like the illusion of snake in a rope or of water in a mirage. This is Vedantism pure and simple. Like Idealism it does not labour under the difficulty of identifying subject and object. It says simply that there is one unbroken sea of pure *gnosis* in which the appearance of the world is an illusion, which lasts as long as ignorance prevails but disappears in the light of knowledge. Then the self realises itself as perfect existence, perfect *gnosis* and perfect bliss—*Sarhahviananda*.

This, my dear Dreamer, is the line of argument. If your dream friends have a philosophical turn of mind they would like to know more. Read to them, night after night, some good works on the sublime philosophy of Vedanta, such as the Upanishads, the Gita or Yoga

Vasishta. Your time will thus pass pleasantly If they are mere-light headed scoffers, philosophical reasonings and metaphysical readings will surely produce headache and they will not bother you any more

SOLUTION No V

BY RAI SAHIB LALA HAI NARAYAN

*Author of "The Vedic Philosophy" or an Exposition of the Sacred and Mysterious
Unavailable (Aum) in English, "Introduction to the Vedantabichan by Barua
Nandana Singh, in Urdu - Retired Extra Assistant Commissioner, Punjab, Late
Home Minister, Kashmir State.*

BEFORE we take up the dream problem, which is the subject of this article, we must first understand the nature of a dream and of him who experiences it. We are here concerned with a man and his dreams. We should therefore first find out what is a man and what is a dream.

We find that the human being called man possesses five senses, a mind and a vital spirit. In analysing the physical body of a human being - we first meet with the grosser body called in Sanskrit (अन्नमयकोश) *annaya-mayakosha* or physical cover, consisting of skin, flesh, blood, bones, etc.

There is another cover inside the physical cover which is called the cover of vital air or (प्राणमयकोश) *pranamayakosha*. This cover is exactly equal in capacity to the outer grosser physical cover and is finer than the physical cover. The physical cover consists of the visible elements, viz. earth (solids), water (liquids), and fire (heat). The cover of the vital air consists of air (gases).

Inside this cover of vital air there is a still finer

cover called *manomayakosha* (मनोमयकोश) or the mental cover which is composed of the finest part of the elements. This cover is again equal in capacity with the cover of vital air and being finer, controls the cover of the vital air and that of the physical cover.

Inside the mental cover is a still finer cover of higher intelligence, which is the essence of the invisible elements and is called in Sanskrit *vyananamayakosha* (विज्ञानमयकोश).

As the physical body moves under the control of the vital air and the circle of vital air moves under the control of mind, similarly the mind moves under the control of higher intellect, which again is equal in capacity to the mental cover.

Inside this circle is the circle of blissfulness, which is called in Sanskrit *anandamayakosha* (आनन्दमयकोश). The first four covers are known in the wakeful state, while the fifth cover of blissfulness is witnessed in a dreamless sleepy state. In this state all ideas of wakeful and dreamy states, or in other words the movements of the mind or higher intellect, are consolidated and become one homogeneous whole, without any differentiation. This is the final cover and is the most subtle of all the covers, and is equal in capacity to all of them, and being finest controls all of them. This cover is also called the seed and the cause as well as the human soul. These are only the covers but not the substance which is covered by them. All these covers are formed of the five elements and are changeable. The substance, which is the substratum of all these covers, is the finest

of the soul, has no relation with the elements and is quite independent of them

In a wakeful state we become conscious of the world through the five senses and the mind. Each of the five senses is a vehicle through which the objects of the world are known to the mind, or in other words the mind with their help takes the shape of the outward objects

For instance a table is lying in front of us. In the ordinary course of nature we cannot see it without the help of light. The earth is a dark planet, and therefore all things on the surface of the earth are enshrouded with darkness, and therefore nothing can be seen in a dark room or a dark night. When, therefore, we get the light of the sun, fire, or electricity, we see that the different objects get illuminated, or in other words a cover of light is formed around them. In the present case the light is thrown on the table, and the light forms a cover around the table, which thus removes the darkness enshrouding it.

Notwithstanding the fact that there is light falling on the table we cannot perceive the table by any of our senses, unless the organs of our perception are sound and in a workable state. Thus to see the table the eyes must be in proper order. When the eyes are in a working order the visual rays proceed forth from the eyes and fall on the table and form a cover over that of light. But we find that even in the presence of sound eyes looking at the table in the light of the sun we do not become conscious of the table if the mind be inattentive or

concentrated on any other object, mental or physical. To see an object it is therefore necessary that the mind must approach the object over which there have been formed a circle of visual rays over and above the cover of light. We therefore in our present instance, become conscious of the existence of the table where there exists light and visual rays, and the mind transforms itself into the shape of the table over which the rays of light and of vision are present. This is the philosophy of seeing objects in a wakeful state *

Now, besides the wakeful state every man has the experience of a dreamy state. When a man gets tired his senses retire and he goes to sleep. In the sleepy state one either enjoys a sound sleep without dreams or experiences different objects just as if he was in a wakeful state. We have seen in the instance of the table that we could not gain its knowledge unless and until our mind had formed itself into the shape of the table, and it is of this mental form that the knower within the human being becomes conscious of. In the dreamy state, the five organs of sense are not at work, and when these retire, a man is said to have gone to sleep. In this state the mind alone is at work, and whatever form it takes, the knower within becomes

* In my book called the "Vedic Philosophy" or exposition of the sacred and mysterious monosyllable 'Aum' I have fully dwelt on the subject of the vision, and shown that it is the mind which proceeds with the visual rays and adopts the shape of the object with which it comes into contact, and the theory of Western science that by reflection of the rays of light a picture of outward objects is printed on the retina and the mind thereafter becomes conscious of them in some mysterious manner is refuted.

conscious of the same, just as he got the knowledge of the form of the table in the wakeful state.

Modifications of the mind or its adaptation of the shapes of the different objects are called ideas or thoughts in the wakeful state, and these are called dreams or visions in the sleepy state

In fact it is the mind that works in both the wakeful and the sleepy states. The knower within knows the different modifications of the mind called ideas or dreams

Now we are to see what is the difference between the wakeful and dreamy states, why the objects seen in the wakeful state are considered real and substantial, and why those seen in a dream are considered unreal and imaginary

We observe that the things in the wakeful state are considered real for three reasons namely —

(1) The things that we see to-day are also seen again next day after we arise from sleep

(2) We see the gradual formation of things in the course of time, as in the case of construction of a house, the birth of a child and its subsequent growth to boyhood and manhood, the sowing of a seed and its subsequent germination, plantation and growth into a tree, and so on, which means that a certain time passes before the different objects are seen in a grown up and developed state

(3) The existence of space is necessary for the formation, growth or development

As compared with the wakeful state the objects of a

dream are considered unreal for the following reasons —

(1) In a dream we find that the things seen in one dream on one day are seldom seen again in the next day dream. Every night we have generally different dreams, and even where we see similar things as seen in previous dreams they are not exactly the same as is found in the case of objects of the wakeful state.

(2) We generally find things in a dream in their fully-grown and developed states and there is no process of development by degrees and the passing of time for the same.

(3) The dreamer's body occupies a small limited space, but he sees all the world with sun, moon and stars, huge mountains and the immense surface of a sea. In fact there is no space to hold and accommodate all this.

It is for these reasons and on account of this comparison that we say that the things seen in a dream are not real and substantial but that they are mere ideas and imagination.

We have shown that things of which a person becomes conscious in the wakeful state are the mental forms only. Similarly in a dream the things seen are ideas or mental forms of which a man becomes conscious.

The conscious being or the human soul witnesses things in a dream just as he witnessed them in the wakeful state.

In fact three states pass by rotation before the human soul every day. He is conscious of the wakeful state when it passes before it. He is conscious of the

the motion produced in the mental circle passes on to the blissful circle in the form of impressions. This circle is called the causal body. It is so called because it is the origin and resort of all the bodies and states. Thus we see that a stroke given to the physical body causes a motion in it, and this being transferred to the mental circle creates a motion there, and an idea of pain is realised. After a short time the pain subsides and the occurrence is forgotten. In fact what takes place afterwards is not known, because the mind can display things of its own circle. The circle of blissfulness, which is also called the causal body is beyond it. The mind emanates from it and in sound sleep is absorbed into it. Now we have seen that the motion of the physical plane had been transferred to the mental plane, and that while it disappears from the mental plane, it does not revert to the physical plane. It therefore follows that the mental circle has in its turn transferred the motion to the circle of the causal body. As the vibrations of this circle are unknown to the mind, the impressions that go to this circle from the circle of the mind are said to go to forgetfulness. But we find that the impressions transferred to this circle, after a time revert to the mental circle, and the occurrences that had been forgotten are remembered again.

If the impressions produced in the mind are vivid and fresh the recurrence of the same is frequent and vivid. If the impressions produced are weak and momentary then the recurrence is infrequent and is vague and irregular.

We have several instances in which we find that certain persons, while seriously engaged in solving some difficult problems of business matters or of philosophy or mathematics, had gone to sleep, but their minds had continued to work the same things, and they actually found a solution in the dreamy state which they failed to find in wakeful state. On awaking they remembered the solution, and practically found that solution, arrived at in the dreamy state, was exactly true and had solved the difficulties which they could not do in the wakeful state.

I myself remember that in my young days as a student in the school, I had many a time repeated in dream my lessons consisting of several pages, which I had committed to heart in the wakeful state. We often hear men talking and repeating things in a sleepy state, of which they had been very seriously thinking during the wakeful state. Similarly we find men repeating to their friends their long and interesting dreams. Thus we have ample evidence that the one and the same mind is the thinking organ in the human body, both in the wakeful and the dreamy states, the only difference being that in becoming conscious of outward things in the wakeful state the knowledge comes through the senses, while in the dreamy state the mind is at work without the aid of external organs of sense.

place at some future time or that we see in a dream things which are then happening at some distance beyond our knowledge

We also need not enter here into the detail as to why a man by the power of imagination combines things different in nature in a day dream or dreamy state of sleep

Before we come to discuss the problem before us it is very necessary to remember that in a dreamy state, while the dreamer creates a world of his own he at the same time creates a body for himself, and with this body he enjoys the dream, and on waking tells to his fellow creatures the joys and troubles he experienced in dream with the said body. Those who are in the habit of remembering their dreams would bear testimony to their having seen various possible and impossible, reasonable and unreasonable things being done by himself by means of the individual body created by his own imagination. With this body a man does things which if the mental action is very vivid the effect is seen then and there in the physical body, which is lying motionless and said to be in sleep. We have seen men actually asleep talking loudly as if giving a lecture or repeating things to some of his fellows, we hear men laughing loudly in sleep or screaming out of fear or sometimes awaking with the dreadful and fearful ideas which they had just been experiencing in a dream with the bodies created by themselves in their dreams. Several boys who wet their beds, when asked why did they do so, have stated that in the dream they found the necessity of

making water, and which they actually did by their physical body in their sleep. A reply somewhat similar we get from persons who get nocturnal emissions.

Before discussing the problem of spectral dream before us, we are once more to bear in mind that in the dreamy state the mind alone is at work, and all the things formed in the dream—the sun, moon and the stars, the electricity, the sea, rivers and mountains and all creatures from the king to the beggar and all states of life from paradise to hell, and all the creatures which become a source of joy or trouble and pain to the dreamer—are the modifications of the mind of the dreamer himself. The cause of these modifications is the reversion of the impressions which had been transferred from the mental circle to the further inner circle (the causal body.)

It may also be noted here that a sleeper in half sleep sometimes sees dreams, the cause of which is the conversation going on near him or any other sounds or circumstances. Thus it will be seen that in a dream the enjoyer, the act of enjoyment, and the objects of enjoyment are nothing but the modifications of the mind of the dreamer himself. While one is in a dreamy state the world exists for him as a matter of fact, and all the different creatures of the dream are seen working independently, and they appear to experience pleasure and pain just as the dreamer himself does but as soon as the dreamer awakes, everything instantaneously comes to an end, and all the creatures and objects appearing in the dream disappear at once.

Thus it is clear that all the objects seen in a dream are the creatures created by the dreamer.

In the dream problem before us, of which a solution is wanted, "the dreamer explains to his friends that it is a dream and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. The dreamer in his dream gives all the psychological and philosophical arguments at his command in support of his conviction, but his dream friends remain unconvinced. Now the dreamer who is very much puzzled, wants to know how he should proceed to convince those creatures of his dream during the dream state that *they are really the creatures of his dream*."

The above extract clearly shows that the dreamer in his wakeful state is not himself quite convinced of the truth of what he explained to his friends in a dream. This being so, how could he convince others?

In fact, the problem before us is not a dream problem, but an enquiry as to the great and mysterious Vedanta problem, which asserts that the individual human soul and the universal soul are one and the same entity, that the universe emanates from universal soul, exists in it and disappears in it. If the dreamer realized the truth of this Vedanta problem it would have been easy for him to explain the truth to the creatures of his dream, and he would not have found himself puzzled during his wakeful state to know how he should convince the creatures of his dream.

We have already explained that the ideas which are vivid and strong in one's mind during the wakeful state revert and appear vividly in a dream. If therefore the dreamer was strongly and fully convinced of the truth of the Vedanta problem and could in a wakeful state convince his friends and other people of its truth, he would similarly be able to convince his audience in dream. His inability to convince them shows the weakness of his own conviction; he must therefore first satisfy himself as to the truth of the problem. When his conviction by repeated arguments and "*upāsana*" (contemplation) becomes strong, he will be able to preach the same and convince his friends of the same in the wakeful state, and when his ideas become vivid and strong on this point they will recur to him frequently, both in the wakeful state and in a dream, and he will then be able to preach and convince his audience in dream who would then feel satisfied with the proofs he would give and will no more remain unconvinced.

The problem given above has thus been solved, but the reader would not, perhaps, feel satisfied, because we have not stated how the dreamer himself could be convinced as to the truth of the Vedanta problem.

There are hundreds of proofs and arguments to establish the truth of the said Vedanta problem, but here we are concerned with the question as to how one should realise its truthfulness. The best and the shortest way to obtain it, is given in the "*Māndūkya Upani-hada*" cited in my book already mentioned. I have given a correct and true translation of the text of

the said Upanishada I have stated fully and comprehensively the mode of contemplation by which this conviction is realised To satisfy the reader I briefly state here the said mode of contemplation

The all-pervading universal soul which is omniscient—the internal ruler, the source of all and surely the origin and final resort of all beings—is one that cannot be perceived by the senses or conceived by mind or intellect Such being the case, this soul, which is called in Sanskrit "*atma*" is symbolised by the syllable "*aum*," which in its turn is symbolised by letters

The *atma* in its conditioned state is known first 'as *vaishwanara*, whose place is in the wakeful state, viz., one who is cognizant of the external objects and who has seven members of the body and nineteen senses or organs to enjoy the gross objects The second condition is "*tayasa*," whose place is in the dreamy state, who is cognizant of mental objects (ideas), who has seven members * and nineteen senses † or organs to enjoy the subtle objects

The third condition is when the sleeper courts no desire and sees no dream, who has become one who has identified himself with one compact mass of knowledge and who is full of bliss, and verily enjoys bliss, and whose sense of enjoyment is consciousness and is called "*prajna*"

The fourth is that which is neither cognizant of

* (1) Lower body, (2) Middle body, (3) Lungs, (4) Ears (5) Mouth, (6) Eyes, (7) Head (brain)

† (1-5) Organs of sense, (6-10) Organs of action, (11-15) Five vital airs, (16) Mind, (17) Intellect, (18) Recollection, (19) Egoism.

internal nor external objects nor of both together, which is not compact mass of knowledge is neither intelligent nor unintelligent, is invisible, not acting, incomprehensible, undefinable, incogitable, indescribable, the sole essence of I-am-ness, the one proof of the three states, with no trace of the conditioned world, all calm, all bliss, without duality - This is the *atma*, it should be known

The *matras* or letters composing the syllable 'aum' are अ (a), उ (u), and nasal sound म् (m) The conditions of *atma* noted above are the *matras* of "aum" and conversely the *matras* of *aum* are the conditions of *atma*

As the letter (a) is the first *matra* and as it pervades in all the other letters, it represents the *varshwanara*, which is the representative of the first condition of *atma* and pervades all the objects of universe The object of this symbolical representation is, that the contemplator is to identify himself with *varshwanara*, which is represented by the letter (a) The result of this contemplation is that the contemplator thinks himself as pervading all the objects and individual things of the universe

The second condition of the *atma* is represented by (u) the second *matra*, on account of its being of a more elevated nature, as well as for the reason that it occupies an intermediate position. By identifying himself with the second condition "*varshwanara*," by the help of the second *matra*, the contemplator finds that he is the creator of all the mental creatures of a dream and that all ideas emanate from him

The third condition, that is the "*prajna*" whose

sphere is in sound sleep, is represented by (m), the third *matra*, as it is the measure as well as the resort of all. By identifying himself with this condition of the *atma*, by the help of the symbol (m) the contemplator realises that he is the source as well as the resort of both the wakeful and the dreamy worlds.

The fourth is ' *amatra* ' (unmarked). It is not acting as no trace of the conditioned world is found there. It is without duality. This, verily, is " *Omkar* ". There is no mode of contemplation of this *Omkar*, the fourth. The Upanishada says that he who knows this, enters into his own self by means of the same self.

Before commencing my commentary of the Upanishada on the different modes of contemplation, I have stated there that a man is a microcosm of the great macrocosm, meaning thereby that whatever exists in one's own body also surely exists in the universe, the body of the universal soul. In other words it means that a human soul is an epitome of the universal soul and a human body is an epitome of the universe, which in its turn is the body of the universal soul, thus the body of the universal soul metaphorically possesses all the members and organs possessed by the human body. The only difference being that those of the former are on a microcosmic scale, while those of the latter are on a macrocosmic scale. In fact, both are one and the same. It is simply the difference of the body, while the spirit which pervades both, is the same thus showing that the distinction is only a nominal and not a real one.

The *akash* (vacuum) is an element which is omnipresent, unlimited and impartable. All things exist in it and it exists in them. But notwithstanding this we differentiate between the vacuum of a bottle and that of a room and between the *akash* of a room and that of the all-pervading universal *akash*. The walls of a room do not partition the outward *akash* from what is limited by the room. When the walls are removed the *akash* is not enlarged by the addition of the *akash* of the room, nor was it diminished in any way when the room with its four walls was constructed. Similarly the universal soul, which is all-pervading and is finer than *akash*, does not get divided by being limited with the different bodies.

As explained fully in my book mentioned above, the vowel sound is an unlimited one. The limit imposed by the different vocal organs by stopping the vowel sound produces consonantal sounds. These consonantal sounds are like different bodies, while the soul is the unlimited vowel sound. The production of the different consonants does not in any way diminish the real greatness of the vowel, but rather adds to its glory.

In the dream we have seen that really the dreamer with the body created in the dream is the real person who enjoys the dream, while the dreamy universe with all its creatures are the creation of imagination.

For instance, the dreamer in his dream creates for himself the body of a soldier. He fights with hundreds of soldiers, he obeys the orders of his commander, he

is presented to the king, receives a reward and bows down before him. While at home he has his wife and children, he loves them and gives orders to his servants. He suffers diseases and undergoes troubles. He also experiences his own death and sees his friends and relatives mourning and weeping and lamenting over his dead body. Now we see that the real person is one and all others are mere reflections. Similarly in the wakeful state the universal soul is the real soul. All other creatures are its reflections or in other words the creatures of his thought or imagination as we have found in the dreamy state.

It is by contemplation that the human soul can identify himself with the universal soul, and is thus enabled to find that he is the real soul of the universe and all others are emanated from him. In fact he finds that the universe as it is, exists with him with his destruction the universe is destroyed. Suppose "A" represents the universe and "B" represents the contemplator. If we deduct the contemplator from the universe "A," the identity of the universe "A" is destroyed and a new thing is formed which we would call A-B, and this is now no more a universe.

Such are the different modes of contemplation to identify one's human soul and human body with the universal soul and universal body.

It is in the higher stage, when one gets insight into the all pervasive nature of the soul and realises in its true sense that his soul is one and the same with the universal soul, and finds that it is only on account of the

smallness of the body that he looks small and that his powers are limited

When the distinction created by body is removed, he finds that there is no difference in the nature of the soul as shown in the example of the *akash* (vacuum) of the bottle

In the dreamy state we have seen that the dreamer who dreamt himself as a soldier, had the power to create a king, a commander, hundreds of soldiers, his household and all the world. In the wakeful state the mind being divided and limited by senses and confined to a small body has not the same powers. But by the realization of the truth that the human soul is not in any way different or separate from the all-pervading universal soul, the ignorance showing differences is removed and brings happiness and bliss to the realiser

When this conviction becomes perfect then there is no more any puzzle in either the wakeful or the dreamy state. Every one should therefore, as ordained in the *Vedas*, try to realise his real self and thus get freed from all the troubles and joys of this world, and while living enjoy the blissfulness of emancipation and with the dissolution of the body destroy the differentiation visible to the senses

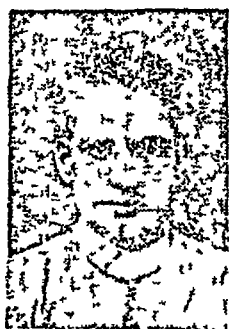
This brief statement is an outline of the great problem, and to those who are students of the Vedanta philosophy this will be of material help, but if the reader is not satisfied with this he should continue his research till his doubts are removed and he gets freedom from all the troubles caused by ignorance of truth.

SOLUTION No VI

By MR R N SRIVASTAVA, B A ,

student and scholar of Occult Science, Darainghpur

The Dreamer enveloped me in a Dream Problem which I was asked to solve Let me at once tell my friend that the elaborate problem has been and will



ever be the object of query and worth the while of future generations to pursue However, I feel happy to see men entertaining high ideals Hoping my opinion on the point will carry weight and that it will help us in a way to realise the true significance of the problem, I wish to picture before you a correct

estimate of the Dreamer's dream Friends! Whence do you derive the power to read and whence I the power to write? The Real Reader in you is the Real Writer in me Thus, I write in order to convince my own self, and do not care much if you are convinced or not of the right The truth is truth after all and cannot be effaced

"A little knowledge is as dangerous as a little of anything else" In these days of bustle everywhere, no one need be ignorant of the fundamental principles of right living The solution of the dreamer's problem is an aim to furnish you with all the necessary information to achieve your aim, and that too in a good way The Hindu *yogees* of ancient India whose minds were

religiously keen, have after intense contemplation and meditation - given us all necessary information on such and other subjects of vast importance, and for almost all that is difficult for us to assimilate, my well-trained and talented gentleman, it is to the books of Hindu Philosophy that we should principally look for information and guidance

The point under consideration, of which I will just give you an illustration, is at least to hint, and that not obscurely, how the dreamer should convince the audience of the fact that it is really a dream. Better for you to go through the following story patiently —

A *sanyasi* once interviewed a king. The *sanyasi* was not of the type of those 'blind mouths' that infest every town and locality in India now-a-days, but was one who *was and was not* in the world, i.e. one who had renounced or abandoned the world and reached the unconscious state of mind where body is no body, where world is no world, and who formed himself a part of God by self-realisation. The king was wholly engrossed in worldly pursuits, thinking this to be all that one should aspire for. He had once astonished the world by his conquests and then ruled his kingdom tyrannically, harassing the people by enforcing martial laws. The *sanyasi* addressing the king said "O king! Why art thou so much aspiring after the worldly gains, caring only for bodily appetites? Thou hast given thyself up exclusively to the pursuits of pleasures and art ruining the people for thine own ends. The fears of failure and the hopes of success engross thy attention. All these

pleasures will soon be at an end and when thou facest thy Master, the Creator, what will ye say? Thou wilt suffer the terrible agony of hell-fire as a consequence of thy misdeeds on earth. Tell me, O king, wilt thou go on in this way, caring only for this world and not for the bliss of eternity?" The king, in spite of his terrified brain, replied—the *sanyasi* "To me the worldly power, glories and riches are as dear as life itself. I endeavoured hard ere I could acquire them. Am I not then at perfect liberty to enjoy them after the fashion of my authoritative position? Am I to sacrifice all these blisses at the thought of future reward or punishment of which no one in the present world can conceive?" The *sanyasi*, thinking it hard to persuade the king to conduct himself on the right, asked "What are all these riches when compared with the bliss of heavenly life? O king! It is sufficient achievement if thou realisest God while thou livest in this world. Thou can'st not take all these acquirements, all the numerous wealth and riches, etc., with thee when thou leavest this world, thou only takest '*punya*' and '*paap*,' i.e. thy virtues and vices. Then dost thou not see the insignificant result of leading a wholly worldly life? Dost thou not notice that this world is only a marvellous bubble, a dreamland (*swapn rupi*), illusionary (*maya rupi*), and false (*mithya*), seeing that no one can take away anything of this world. Therefore, O king, never make this world thy end, but instead make it the means to acquire thy end—the Eternal Bliss." The king, enraged at the persistence of the *sanyasi*'s arguments, said "I do not see here any reason why I should not

pacify my passions by enjoying the cup of my life to my fill and in my own way. What pleasures can be better and more refined than these, I know not. That's only the highest point where enjoyments can reach. The 'punya' and 'pap' is a foolish man's story. Let me only cherish hopes of chances of success in future. The *sanyasi*, whose mind ruled the world, was not the man to become frightened at the king's wrath. He boldly asked the king "O king! Man only is mortal. The soul is immortal. Thy body will perish but thy soul won't. Ye will reap the fruit of *larma* as thou hast reaped the fruit of the *larma* of thy past life. Thou art infinite, thou art God, if thou but realisest the truth. Thy pleasures (*bhog vilas*) concern this world only, and will end only with the close of thy worldly stay. This 'samsar' is only *swapna*, *moh-jal*, *bhramjal*, *mithya*. O king! shun all this *mayi* and lead thou on the path of virtue (*satya maraga*), thus reaching *swaraja*."

The king got enraged at the oft-repeated arguments of the *sanyasi*, and to release himself from the annoyance he authoritatively passed orders that if he was not convinced of the *sanyasi's* arguments within 48 hours, the *sanyasi* would lose his life by being trampled under an elephant's feet. Gentlemen! Bear with me in pitying for the hanging fate of the *sanyasi*. The *sanyasi* was not at all afraid of meeting with such a treatment at the king's hands, for he thought death as a mere destroyer of his body and not of his soul.

The king went on as usual with his business. In

The king bandaged the arm and proceeded on his way further. As he reached the bounds of the town, the king's own brother assassinated him in the hope of gaining the crown. As his head separated from the body, he screamed in his sleep and woke up terror-struck. He was thoroughly upset, and wondered whether he was really waking or was in a dream state. He bit his finger and found himself really waking. He shook off the lethargy and went to discharge the usual duties of the morning. He thought of the *sanyasi's* advice and the fulfilment of his predictions in the dream state, but did not mind what all that really meant. He thought to himself that had he acted up to the advice of the *sanyasi* he would not have met with the terrible disaster of being murdered by his own clansman. The panic stricken king concluded that really some terrible misfortune was overhanging his shoulders.

He soon went to the *sanyasi*, whom he so long kept in confinement, and related to him the story of the fate he met with in his dream the previous night. The *sanyasi*, thinking it opportune to correct the king, addressed 'O king' Thou wert so long immovable of thy worldly thoughts and fanciful imaginings. Just think of thine own reality and the unreality of thy pursuits in dream state. Ye believed all that to be true while in that state, but look now to the reality. Thou art after dream the same king as thou wert before, yet thou art now afraid that thy kingdom will soon be overtaken by some disastrous trouble as a consequence of that dream. When thou wert in the dream state,

thou wert enraptured in *mayajal* (illusionary attractions), and wert quite unconscious of the reality. But see now, thou art in a different atmosphere altogether. This applies equally well in the case of worldly and eternal lives." The king was brought to his senses by the experimental truths laid down by the *sanyasi*, and from that time he became his warm friend.

The king entrusted the reins of the Government to his brother and retired into a jungle with his preceptor and devoted the remaining part of his life in *bhakti marga*. He realised God in Self-Soul. The *sanyasi* was the king's real benefactor.

Gentlemen! The *sanyasi* in the above illustration is the dreamer. The king is one of the audience consisting of the dreamer's friends and acquaintances. Did you mark how the king was convinced of the *sanyasi's* arguments, that it is a dream-land in which the former was moving? The dreamer in question must proceed to convince his audience of the fact that it is a dream in the way followed by the *sanyasi*. Let him be straightforward and ask one of his friends to retire, and then his friend will surely be convinced of the fact. And for the most part it rests with his friends themselves to get convinced of the truth.

Now a question naturally presents itself to our view—how the dreamer himself became conscious that it is a dream which he is seeing while the real is something else. Our profoundest knowledge with all the philosophical reasoning is but a little learning when compared with an unbounded space that lies before us. Nature

often does the work while our philosophers and trained psychologists try to find out the real basis of a simple phenomenon. The proof asserts itself when the truth is told.

There are two contradictory points often told with regard to dreams. A majority of people say that they remain unconscious of their real state of existence as long as they remain in the dream state. They know not that they are seeing a dream. The other class of persons hold that they remain a bit conscious (however small that bit may be) of the fact that they are dreaming while in the dream state. The beautiful creatures of the dream, like the visiting of far-off scenes and places, so attract the dreamer's attention that he is more or less entangled in them without knowing of his reality, but in spite of all that he is conscious, however slightly, that he is dreaming. It is only when he becomes fully conscious of his state, though he may not know the phenomena working, that he loses his dream, thus coming into reality.

As to the first assertion, I say that the dreamer is wholly overtaken by and is completely engrossed in the beautiful attractions of the dream scenes and objects. It is that perfected stage of entanglement where man loses all consciousness of the reality, thinking, as it were, his dream creatures to be real. He suffers from a bond of ignorance to get himself free, from which it will be a hard task for him. Added to which, there is another drawback, and it is that the more he indulges in his fascinating dreams, the more difficult it becomes for

Again they must shake off all ignorance which binds them to unreal objects

In order to make the situation intelligible to one and all I here illustrate the truth of the dreamer's dream in a slightly different manner. It is universally held that we possess souls. To cut short in our so called human souls we hold a spark from God and that is the Divine Soul that is, to say in our *atma*, there resides *Paramatma* or our *Atma* is closely allied with *Paramatma*. Our lives aim at realising *Paramatma* in our *atma*.

Atma is as it were a fief-holder of *Paramatma*. The fief-holder remains indifferent as to the proper management of the kingdom, and consequently entrusts the conduct of the work into the hands of his minister, the mind. The fief holder, stationed behind a wall of unconceivable thickness the minister has under him the services of a general which is the brain with soldiers, which are bodily senses. The king has no hand in the execution of the business of management, but the ways of behaviour of the king's adherents affect the king deeply. If the minister, general and soldiers behave in a good way, naturally the effect on the soul is wholesome. On the other hand if they use their powers in a wrong channel, the effect is deterioration of the soul. The *atma* thus reaps the fruit of its *karama* as the *karama-yogees* preach it. Thus it is only when the dependents see to administer the kingdom in the way in which their master wants them to do, that the king is pleased with their work. If the

dependents go on working their own way, not caring for the king's good, the result is uncertainty of the soul's emancipation

Now to the point The soul is the dreamer and its dependents are the objects of the dreamer's creation Here too we see that the dream creatures should have direct communion with the dreamer, and it is then and then only that they can be convinced of the truth Further, our bodily senses are so engrossed in worldly pursuits, or to express in the dreamer's language, they are so fascinated by the illusionary objects of the dream creation, that they are not in a position to realise the presence of the dreamer in their own selves They must shake off the ignorance which binds them ere they can be convinced of the inharmonious influence of dream on their conduct It is only by realising *Parāmatma* in our *ātma* that we can think of this *samsāra* (world) as *swapn-rūpi*, about which I will deal in the following lines —

Brothers! The whole of this world or *samsāra* with all its charm is only a dream-land Time and circumstances belong to this world Eternity has nothing to do with time and space Our *samsāra* and all that concerns it, form but only an infinitesimal portion of the Eternity with all its blisses Eternity only is real We must consider this world as a preparatory class where we are born to train ourselves properly for conducting peaceful lives in Heaven Mind! the world must not be ignored But let not the *māya* entrap you so that you may lose all consciousness of the reality and the blisses attendant

on it. The dreaming or the *swapn-rupi* world can be freed of its ignorance by realising the Eternity. The world must be aware of God's hands working in it. Man does not live for himself alone and therefore we must be self-seeking. Know that we are all necessary to the one to the other. Why? Because all are born of the same dust and are hastening to the same end. Why should we at all hold criminal nature towards our fellow-men—our own lives. Mind to develop your Inner-Side. Try to realise "What I Am," and when you have achieved it the great dream riddle stands solved in your favour. Thus the dream creatures can be convinced of the fact that it is a dream which they are seeing.

Friends! In so far it has been my object to illustrate the truth from various points of view. It is in the above-mentioned ways only that the dreamer, while in the dream state, can convince the audience of the fact that it is a *swapn* which is overhauling them. Much has been said, in short, of the ways in which the dreamer should proceed. Now it remains with you to decide.

Gentlemen! I wish you all realization in self.

SOLUTION No VII

BY LALA UMRAO BAHADUR, B A ,

Secretary ' Sanatan Dharma Sabha, ' Patiala, Vice President Sanatan Dharma Mandal, Punjab Author of 'The Mahabharat' of Patiala on the Frontier '

WE are told that the dreamer is "in sound health, both physically and mentally"



But I very much doubt it. Dreams, those "children-of-night, of indigestion-bred," generally proceed from some trouble or other of the body or of the mind, and are more or less strange according to the waking fancy of the dreamer. We have day dreamers

as well as night dreamers, and in either case—

"Dreams are but interludes which fancy makes,
When monarch reason sleeps, this mimic wakes."

The dream in question, therefore, seems to be the product of a certain fancy of the dreamer which keeps troubling his mind in the day, and is repeated, with a certain element of fantastical mixture when monarch reason sleeps, and when, to borrow an expression from Leigh Hunt, the door of the fancy is left without its keeper, and forth issue, pell-mell, the whole rout of ideas or images which have been previously stored within the brain, and kept to their respective duties."

The dream question in India is at least as old as the

Upanishad period in the ancient history of India It is thus stated in the *Prashna Upanishad*

"What are they that sleep in this man, and what are they that are awake in him? What power is it that sees dreams? Whose is the happiness? On what do all these depend?"

and the Rishi Pippalada says in reply to his disciple Gargya —

"As all the rays of the sun when it sets are gathered up in that orb of light, and as they when the sun rises again and again come forth, so are all the senses gathered up in the mind which is above them all. Then the man does not hear, see, smell, taste or touch, does not speak, take, enjoy, evacuate or move about, and the people say that he sleeps."

Sleep, then, is here described as the gathering up of the senses in the mind when the mind sets or turns inward,—*antah pragyah* (अन्तः प्रज्ञा) as the *Mandukya Upanishad* puts it. And the mind takes this inward turn whenever it finds itself free from the distractions of the senses. As a person grows from infancy to childhood, and from childhood through youth to old age, those distractions grow more and more, leaving less and less time for the mind to take this inward turn. But when it does take this turn all the senses are gathered up in it—*manasya hi bhavati* (मनस्ये की भवति), and then, says the *Upanishad*, "what has been seen *and not seen*, heard *and not heard*, enjoyed *and not enjoyed*, he sees it all, he being all seer." The italics are mine in the above passage and they deserve special attention. It has been one of the stumbling blocks in the way of Western writers on dreams to account for the fact that

sometimes, though these times are very rare, yet sometimes in dreams it is positively the things which one never perceived or dreamed of in one's waking state that are paraded before the mind's eye. So in somnambulism, when persons under a fit of it would all of a sudden develop faculties and cultivate tastes which they never knew of in their life before. So also in the case of prodigies—children born with some one of the faculties already developed to the highest degree. How so? asks the Western Philosophy in its extremity, and is at a loss to find an explanation for it. The Upanishad recognizes all this, and declares that in such cases what has not been seen, heard or enjoyed in this birth may have been seen, heard or enjoyed in some previous birth, that in fact there is nothing which the mind sees or hears or enjoys in dreams which has not been seen, heard or enjoyed before, either in this or some other previous birth.

But how is this 'seen' or 'not seen'—seen again in dreams? What is the process? This is the next question, and to consider it we have to go a little deeper into the problem. We have seen above that during sleep the senses are gathered up in the mind and go to sleep so to speak. But "what are they that are awake?" These are the five *pranas* or vital airs. They keep awake, and of these one, the *udana* (उदान) always tending to rise upwards through the nerve *sushumna* (सुषुम्ना) to Brahmrandra (ब्रह्मरन्ध्र) or the opening for Brahm, tries to take the mind together with the senses to the region of bliss. But burdened with the heavy

weight of *rasana*, the mind lags behind to enjoy or suffer from the effects of that *rasana*. Free from that weight he would soar high into the region of bliss. In the one case he is in *swapnavastha* (स्वप्नावस्था) the state of sleep, when he sees dreams, in the other case he would be in *sushupti* (सुषुप्ति) the state of sound sleep, as it were, when he sees no dreams. I say, as it were, because really speaking *sushupti* is not a state of sleep, sound or otherwise. There is no sleep without dreams, and the fact that we do not recollect dreams on waking does not prove the contrary. Dreamless sleep would be a contradiction of terms. *Sushupti* is dreamless no doubt, but it is higher than the so called dreamless sleep. It is the state in which the mind is gathered up in the spirit, just as the senses are gathered up in the mind in the *swapnavastha*. There is then a sleep full of dreams another in which the dreams are not recollected, and a third higher than either which is properly speaking no sleep in the ordinary sense of the word. In *jagrat* and *swapna* alike the *jiva* (spirit) rises or falls according to the most predominant of the three *gunas* which bind it to the body, and we are here reminded of that remark of the *Gita* which says —

“They rise upwards who are settled in *sattva*, the *rajasic* dwell in the middle, and the *tamasic* go downwards attached to the lowest qualities.”

European philosophers have, till very recently, confounded spirit or soul with the mind, and their confusion in this matter has found expression in the following pun

“What is matter? Never mind,
What is mind? No matter.”

The philosophers of India on the contrary have ever held mind to be a modification of matter Says the Bhagavadgita —

“Earth, water, fire, air, ether, mind, understanding and consciousness,—these form the eight fold division of matter or the lower *prakriti* of God There is yet a higher *prakriti*, the life element or the spirit by which all this world is sustained”.

So the mind is only a form of matter, and just as in the *suapnavastha* the senses are gathered up in the mind and the *jnatma* or spirit revels in consequence in the *vasamaya* (*rasana* born) world of the *manomaya* *kosh*, so in the *sushupti avastha*, even the mind (together with all the senses of course) is gathered up in the spirit, and the *jnatma* free not only from the distractions of the senses but from the doings of the mind as well, revels in the bliss of the knowledge of self in the *anandmaya* *kosh*—“*anand bhuk chetomukhah, pragyah*” (आनन्दभुक्, चेतोमुखः, प्राज्ञ) enjoying bliss, consciousness fixed, possessed of true knowledge There is yet a fourth *avastha*, the *turiyam* (तुरीयम्), as it is called, and the highest of all in which the *jnatma* is united to and becomes one with the *Paramatma*, the Supreme spirit, and in which He Himself is the Bliss, the whole Bliss and nothing but Bliss, “*shivamadurantam*” (शिवमद्वैतम्) Bliss without a second.

Thus, there are four *avasthas* or states of the spirit, three of which it passes through to attain the fourth, its ultimate goal They are the *jagrat* or the waking state the *suapna* or sleep, the *sushupti* which is something akin to *samadhi*, and the *turiyam* or the fourth as they

call it on account of the inability of the mind to form a concept of it, and the inability of the speech to find a word for it " *Yato vacho nirartante aprapya mansa saha* " (यतो वाचो निवर्तन्ते अप्राप्य मनसा सह), from whence speech turns away unable to reach it with the mind *Soyam atma-chatushpatt* (सोऽयम् आत्मा चतुष्पाते) This *atma* then has a fourfold aspect, and life is a manifestation of *atma* in these four aspects, or along these four planes. To treat of the problem of life is therefore to treat of this fourfold manifestation of spirit. European philosophers have not proceeded further than the second of these manifestations or the *surapnarashta*. And even this they have only touched in passing in considering the question of the working of the mind in *jagrat-arashta*. The question arose as to whether mind was always active, and if so whether it was always conscious of its activity, and it was in trying to answer this question one way- or the other that they had to resort to the phenomena of the mind in sleep. Hence their philosophy is lame and one sided, and dwarfs into insignificance by the side of the giant of Indian philosophy "Even the loftiest philosophy of the Occident, the idealism of reason," says Fr  derick Schlegel "appears in comparison with the abundant light and vigour of ancient Indian idealism like a feeble Promethean spark in the full flood of Heavenly glory of the noon-day sun, faltering and feeble and ever ready to be extinguished " But this is by the way

Dreams we have now seen arise from our *rasana* (वासना) But what is *rasana*? It is something differ-

ent from *kamana* (कामना) *Kamana* is the desire to obtain objects *Vasana* is the *sneh* (स्नेह) or attachment to them after their enjoyment,—the odour (*bas* as we call it in Urdu), left, as it were, sticking to the *atma* after its contact with them *Vasana* therefore implies previous enjoyment and the *vasanamaya* scenes of our dreams presuppose the previous enjoyment of those scenes in the waking state The problem of dream thus becomes the problem of the waking state, and we can confidently say that as surely as the night follows the day, the problem of our dreamer's dream at night follows the problem that agitates his mind in the day The dreamer believes that the world as he perceives it in his *jagrat-avastha* is but a dream, and he tries to make others believe that it is so But these others laugh at him, and he feels puzzled With this puzzle lying heavy over his mind he goes to sleep, when the scenes of his waking state are repeated before his mind's eye in dream He fancies that he sees a company of his friends, and he tells them that it is all a dream, and that even they are the creatures of his dream How so? they ask, and he is unable to answer them They laugh at him, and he feels puzzled And the worst of it is that he considers that his puzzle arises from his dreams and not that his dreams arise from his puzzle But were he to analyse the workings of his mind in the light of what has been said above as regards the *suapnavastha*, he would realise that really speaking it is his waking fancy regarding the riddle of the universe that leads to his impressional experience of the same at night, and that

that is at the root of all his trouble in dreams. What he wants therefore is a logical explanation of the Universe as he perceives it in his waking state, for the satisfaction of his friends as well as for the satisfaction of his own self. For, it may be that he is himself not convinced of what he believes only as an article of faith, and cudgels his brain in vain for his own sake as much as for the sake of his friends. Anyhow, the problem is the problem not of dream alone but of the waking state as well, not of the *suapनावस्था* alone but of the *jagrat-
*avastha** as well.

of it. And even that much of it which is revealed to us through the medium of the present five senses is not known in its native purity, but only as modified by those senses. Thus a rope would sometimes appear like a snake, and the whole world might be similarly appearing to us *rajjuo sarp vat* (rope-snake like), an illusion for ought we know. So far all agree. All regard the world as a *prapancha*—a bundle of our references along the five lines of our senses. But our dreamer (who must be an Indian of course, for the imagination of an Indian alone can soar so high) takes a higher flight, and asks: Is the world merely an illusion, something actually present suggesting the existence of something else of a different nature? Or is it wholly a dream, and nothing but a dream, where there is nothing outside the mind, and where everything is a mental picture born of *vasana* just like the mental picture of the *swapn-avastha*? Intuitively he believes that it is so,—that it is all a dream,—but he wants to know if there is any scientific basis for it. Our dreams, he meditates, are the products of *vasana*. If then the world itself be a dream, whence comes the element of *vasana* in it, which is the *sine qua non* of dreams? Western philosophy is silent on this subject, but Indian philosophy says: I will tell you all this. Hear what the Bhagavadgita says —

“The *jiva*, an eternal portion of mine in the *jvaloka*, draws round itself the six senses, including the mind, which are seated in *prakriti*. Whatever body he enters or quits he goes taking these with him as the wind (goes taking) the scents from

their seats and presiding over hearing, sight, touch, taste, smell and the mind, he enjoys, the sensuous objects." Thus "the *jiva*, seated in *prakṛiti*, enjoys the qualities (*gunas*) born of *prakṛiti*, and its attachment to these qualities it is which is the cause of its birth in good or evil wombs"

So the element of *vasana* in this world is supplied from our previous birth. The *jiva* (individual spirit) brings with it the mind and senses with all their impressions and affections of the previous birth, and these impressions and affections give rise to the mental pictures of the *jagratavastha*, just in the same way as the impressions and affections of the *jagratavastha* lead to the mental pictures of the *swapnavastha*. The world, then, is as much of a dream itself as the dream, the dream being a dream within a dream.

I think that I need not labour the point still further, and that what I have said above is quite sufficient to establish, for the satisfaction of the dreamer that the world itself is a dream. The arguments advanced above derive their strength and their sanction from science and religion as well, and if the dreamer applies them judiciously with respects to his friends in the day, they are sure to lay their doubts at rest. The satisfaction of his friends will bring a corresponding satisfaction to his mind, and this will make his mind work in a different groove. While the previous unrest of his mind led to the disturbance caused by his friends in sleep, the present peace of his mind will lead to a different scene. He will now either pass quiet nights without his friends

ever troubling him in dreams, or, if they ever so trouble him again, he will convince them as easily in dreams as he did in his waking state. He will tell them that the world itself is a dream, and that if they were to consider that *avastha* of theirs, in which he finds them in his dream, to be as nothing but the *jagratastha*, even then it is no better than the *swapnavastha*, and they themselves no better than the creatures of his dreams *in relation to him*. This they must admit in the face of the arguments which our dreamer will now advance to support his position on the lines indicated above, and this will be a great point gained. And from the vantage ground thus secured he will next proceed further and tell them that just as they can be the creatures of his dream in what is called the *jagratastha*, so they can be, and in fact are, the creatures of his dream in the *swapnavastha*, which is thus only a dream within a dream. This is the point of our dreamer, I think, and it will be gained in the manner aforesaid.

Om, Shanti! Shanti!! Shanti!!!

SOLUTIONS Nos VIII—XI

NO VIII—By RAI BAHADUR BISHAMBEAR NATH, F. T. S., RETIRED
EXECUTIVE ENGINEER,

Author of 'Three Lectures in Urdu on What comes after Death,' 'Moorti Poojan (Idol Worship)' 'Epitome of Theosophy,' 'Cuddasta Khawalat,' in Urdu.



THERE are several kinds of visions which one sees during his sleep, some are metaphorical, some real and some so confused that they have no head or tail. All these visions go by the name of dreams. The particular dream which your friend is having almost every night is really a meeting of friends either dead or alive or both in their astral bodies, because it has been found by occult investigations that the ego or *jivatma* leaves this physical body during sleep but takes his astral body with him, which in the case of an ordinary individual is not well defined, and roams about like a cloudy formation and does not go away more than a few yards from his physical body, while in the case of an advanced individual, the astral body is more or less defined and is identical in appearance to his physical body and can also go far away from it. In both cases, the ego in the astral body is invariably connected with his physical body by a luminous chord of astral matter, except when death ensues, that chord snaps, after which the individual can never be brought to life. In

coma the chord is still intact and the individual can be revived.

Your friend appears to be spiritually advanced a little, as he is able to use both his waking and dream consciousness at one and the same time, because he is cognizant of the fact while dreaming that he is dreaming. In his waking consciousness he seems to have the idea that the pictures one sees in a dream are mere dream creatures, but as his friends are in full possession of their mental faculties, though they be in their astral bodies at the time and are as fully alive as you and I consider ourselves in this physical world in our waking consciousness, they, therefore, naturally laugh at your friend's assertion that they are mere dream creatures and call him a lunatic. So it is not a question of convincing his friends that they are mere dream creatures but of convincing himself that his friends are as fully alive in the astral plane as he himself is both on the physical and astral planes. His friends, whom he meets in dream, appear also to have well-defined astral bodies like himself.

In our sleep we generally meet our so-called 'dead' relatives and friends, though we may not remember it in our waking state, because that depends upon the condition of our physical brain whether it is susceptible of taking astral impressions or not at the time

No IX —By Lala Radhika Narain, Executive Engineer.

I am sorry I could not before this reply to the interesting query made in your letter dated 7th October on account of press of other work. Having some leisure now, I proceed to reply to the question raised therein by you.

The "gentleman in sound health," I find, has not described his daily-recurring dream in sufficient detail to admit of a definite and, complete solution of the problem being given in this letter but I might assure him that his problem was by no means insoluble, and that if he proceeded to deal with it in a truly scientific spirit he would have no difficulty in clearly proving to his friends and acquaintances of the recurring dream that they were merely the creatures of his dream.

The said gentleman should, I would suggest, start by firmly grasping the essential differences between the waking state and the dream. The chief negative characteristics of the latter are deficiency of connection, absence of continuity and want of consistency in any two dreams and sometimes even in a single dream, and if the recurring dreams in question are carefully scrutinized they will be found to be no exception to this general rule. On the other hand in the waking state, although a man does, no doubt, pass a certain period of time every day in sleep, yet it does not cause any discontinuity, defect in connection or inconsistency between any two of his waking states. Keeping this fundamental difference between the two states clearly

in view the "gentleman in sound health" should cross-question his audience somewhat on the following lines. He should remind some of his living friends, who might be present in the audience, of their experiences and life of the waking state and should enquire if they remembered all the above, and if so, how and in what way they connected them with their presence in that dreamy audience. Again he should enquire, from his audience how and in what way they spent that period of time which intervened between any two successive dreams of his and how did they account for his own disappearance from the audience during that particular period of time.

Again, the said gentleman should examine very carefully and in detail, the features, clothes and surroundings of each and every one of his audience from day to day, and should enquire from them the cause of that dimness, indistinctness and presence of numerous discrepancies which, being characteristics of all dreams, are sure to be found in these particular ones also.

Lastly, with a view to prove conclusively the unreality of these dreams as compared with the waking state, the said gentleman should urge his audience to arrange to have some such intricate scientific observation or experiment performed, the result of which could not be foreseen by the said gentleman at least, and to carefully note what the result of that observation and experiment was, and if it agreed with the results arrived at by competent scientists. If this test is perseveringly applied it is sure to succeed unerringly.

because obviously such an 'unreal and imaginary thing as an experiment or observation performed in a dream cannot surely give the same results as a real experiment or observation made in the waking state would do

I hope that the suggestions made above will prove helpful to the "gentleman in sound health" in the perplexity of his recurring dream, and will enable him to solve the problem in hand. If it does not, I would request him to intimate the result of his efforts made on the lines suggested above, with full details of all his dreams, through your paper or otherwise, so that further definite and more complete solutions of his difficulties might be given if necessary

In the end I may say that sleep is really a state of cessation of voluntary attention. Whenever any one withdraws his attention from all sides and from every thing, he goes to sleep, and in this state the voluntary association of his senses and mind with the external world ceases altogether. If on account of fatigue, etc., even the involuntary association disappears, the sleep is dreamless. But if the mind remains involuntarily associated with the impressions produced in the past by the voluntary contact of the senses with the external world, or with those produced by similar involuntary contact during the state of sleep, dreams are the result, which being essentially composed of random ideas and incorrect reminiscences of sorts are naturally ephemeral and unreal

No X—By Mr K Narayanswamy Aiyar, .

Author of "Thirty Minor Upanishads," "Yoga Vashishta" "Vasuleva Manana,"
 "Thoughts on Gita," etc. Lecturer, Sanatan Dharma, The Theosophical Society,
 Adyar, Madras

EACH state, whether the waking, the dreaming (*swapna*) or the dreamless sleeping (*sushupti*) appears to be real to the person enjoying it, when it is lived; the dream seems to be false only when one comes from it to the waking condition. Therefore the only way of proving in dream that it is a dreaming state and not the waking is through their characteristics. In the Mandukya Upanishad, it is said that the bodies, the gross and the subtle in which a soul is, are composed of the self-same organs. The only difference is in the way in which consciousness functions. In the waking state it is called *bahir-pragna*, in the dreaming it is *antah-pragna*. In the former case it functions externally and in the latter case internally. There are two aspects in all creation, the life side and the matter side. The former is internal and the latter external. In the former case, one can see life working, in the latter case, one can see matter working, with life being latent within or working through it. That is the reason why the *Devatas*, who represent the aspect of consciousness, are assigned to all things of creation.

Therefore, in order to prove to the audience that it is but a dream state, the lecturer has to take up objects therein and prove to the audience that the seemingly inert objects in the waking state, such as metals, etc., are seen in the dreaming state to possess consciousness. or he may take up Sun, Moon or other Heavenly bodies

which have, apparently in this waking state, no consciousness, and prove to have consciousness in that state. They are said to possess a *sukshma* or subtle body, with face, hands, etc., like a human being. In this way only, the dreaming state can be proved to the audience.

No. XI—By Pandit Chand-Narain Harkauli, Vakil,

Member of Theosophical Society, Satapur

AS regards the solution of the dream contained in your letter, I need only say that the solution of dream is really the solution of the riddle of the universe. Your friend who has propounded the question is either an earnest seeker after truth or is one who wants to amuse himself at the discomfiture and ignorance of those who are questioned. We have got nothing to do with the motive with which the question has been propounded. Everybody knows that the Indian philosophers have spent a great part of their time and energy in metaphysical questions. My own knowledge of metaphysics, either Indian or Western, is very limited, but the little I have read on the subject has convinced me that mental gymnastics are not in a position to enable one to solve this riddle of the universe, unless and until it reaches a stage where a man has attained the last stage of *yoga* when the said man will know the why and wherefore of this universe though even then he will not be able to explain it to and probably convince others. It is a matter which each man has to solve or realize for himself.

Sri Ramchandra himself requested Vasishtha to answer such a question, but the only answer which Rishi Vashishta could vouchsafe was as follows —

“Please do not rack your brain now as to the origin of this *maya*, but enquire into the means of its destruction. If it is destroyed, then will you be able to know how it arose. Then will you be able to know whence it arose, what is its nature and how it perished.” (Laghu Yoga Vashishta, translated into English by K. Narainswami Aiyar, page 126)

If *rishis* like Vasishtha could not make a reply to such a question, how can a man of puny understanding like me answer such a question?

SOLUTIONS Nos XII—XIX.

No XII—By MR CHAMPAT RAI JAIN, BARRISTER-AT-LAW

Author of "The Key of Knowledge" "The Science of Thought," etc., etc

IN all probability your friend's dreams owe their existence to a sub-conscious wish entertained by him



about the futility of convincing mankind that the waking world is an illusion. I agree with those who hold that every dream is in some way related to a wish, though at present I am not prepared to go quite so far as to say that it is an actual fulfilment of one in each and every case. Perhaps your dreamer

has had interested conversation with some person, or persons, who did not agree with him as to the illusory nature of the world, and feeling chagrined at their obtuseness in not perceiving what he himself held to be a positive fact, has consoled himself with the idea that it is equally impossible to convince a dream creature of his unreality. An idea of this kind would naturally become transformed into a wish for its actual realisation in experience while dreaming, and the sub-conscious mind would, sooner or later, utilise it as the 'raw material' for the manufacturing of a characteristic dream.

This mental wish might or might not be consciously

entertained but it would produce its appropriate result all the same. The dreamer might not have even conversed on the point with any one and the wish might have been formed as the result of pure thinking.

The wish being present in the region of the sub-conscious, the resulting dream can be explained very simply. The dreamer's representation finds itself actually engaged in a hot discussion on the subject-matter of wish with certain dream-creatures, and is unable, in accordance with the sub-conscious desire, to convince them of their unreality. This is precisely the fulfilment of the wish of your dreamer, since he can, on waking up, triumphantly assert that failure to establish a doctrine does not prove its falsehood, *e.g.*, the failure of a dreamer to convince his dream-congregation of their unreality does not establish their being.

Under these circumstances it is impossible that your dreamer should ever succeed in convincing his dream-creatures of their imaginary existence. These phantoms are only created to play the rôle of 'unbelievers,' and merely repeat the words put in their mouth by the sub-conscious imagination of your friend, it being impossible for them to prove false to their 'creator'. One might as well put certain words in a gramophone record and then try to convince it to the contrary.

P. S.—The above reply to your dream problem, of course, is not intended to deal with the broader issues which arise in connection with the subject of dreams in general.

No XIII

Pandit Bansi Dhar Sharma, M A, LL B, Pleader

YOUR letter which was delivered to me when I was out of Srinagar has been mislaid. I am therefore replying to it so far as I remember its contents.

The ability of your friend to convince his dream friends depends upon his determination and confidence during the waking hours that he will succeed even in the dream condition. If he makes up his mind to that effect fully and while going to sleep repeats his determination to be able to convince his dream friends, I believe he will succeed in his object in about a week's time.

The dream state is more or less a reflection of what your friend is during waking hours. It is his own mind that works during the dream also, but uncontrolled by him.

Much depends upon self-confidence. A hesitating and vacillating mind would not do.

No XIV

Rai Atma Ram, Civil Engineer, Patiala,

Author of Prem Pariksha (Adaptation of Count Tolstoy's 25 Tales in Hindi) Dharm Dinakar in Hindi Bharliya Istriyan (Translation of the position of women in Indian Life by H H The Maharani or Barons) in Hindi Hind men Unas ki Adalat (The translation of the above in Urdu).

HUNDREDS of books have been written by eminent philosophers, Eastern and Western both, on dream and its causes, but the question is in what state the authors have written those books. In their waking

state surely, and not when they were in dreamland. In waking state we go on philosophising and try to prove that such and such are the causes which make us dream, but when we go in dreamland we are unable to remember anything of our waking state, and as long as the dream lasts it seems to us as real as this world in the waking state. It is all very well to say when we are awake that what we saw in our sleep was merely a dream, but do we ever imagine during the dream state that it is a dream? The dreamland then is as real as the waking state. The reason is evident. Mind and creation cannot exist separately, as long as mind works there is creation. In deep sleep mind is at a stand-still and hence there is no creation. Mind creates whether it is in dreamland or in waking state. Relatively speaking there is a difference between the dream and waking states, in reality there is none.

I am conscious of my waking state i.e., I feel that I am waking, but when I go to sleep I don't feel that I am sleeping. Herein lies a difference between a real *gyani* and an ordinary man. *Gyani* is as conscious of his sleeping state as of his waking state. He feels that he is in dreamland, and consequently as he remains unaffected of all the ups and downs of life in his waking state so he remains unaffected of bad or good dreams in his dreamland. To him everything exists relatively. He knows that heat is not the absence of cold. He knows that pleasure and pain are two relative terms, and to him there cannot be any stage where pain ends and pleasure begins, or there can

be any pain in which there is no pleasure, or any pleasure in which there can be no pain. From your problem I conclude that your dreamer is a *gyani*. He being conscious of his dream state, feels that it is all dream, and all the audience are the creatures of his dream but he cannot possibly convince those who are not conscious of their dream state. One can't prove what he feels. He can only make a statement and so your dreamer does. Let others reach that stage when they begin to feel that they are sleeping, and then they will realise that the statement of your dreamer is true. Unless they do it through practice and attain that state, it is impossible for your dreamer to convince them that what he says is true.

No XV—Rameshwar Prasad Bhargava, Esq.,

Member of Theosophical Society, Masonic Lodge, The Society for International Scientific Literature, Author of "Corruption and History" (Persian), and Theosophy in Urdu "Firda's" version of Raja Ram Mohan Roy, etc, etc, Allahabad

I AM in receipt of your printed request in which you ask me to send you an expression of my views on the query regarding "The Dreamer's Dream."

The dreamer is very much puzzled when, in trying to convince the friends of his dream every night, he finds that they do not accept his views, notwithstanding the psychological and philosophical arguments which he puts forward for the purpose of convincing them.

Those who have read the Theosophical literature on the subject of Planes and Sub planes and the states of

consciousness there, know very well that the inhabitants of each plane have a sort of consciousness different from that of the denizens of the planes in which they are not living. Those who are in the waking consciousness, when they go at night to another plane, they call the experiences of that other plane in which they are temporarily functioning at night, by the name of 'dream,' and if your friend remembers that his dream friends are not the inhabitants of the physical plane in which he in his waking consciousness is living, he will at once realize and be able to convince them also that what he calls 'dream,' in comparison to his waking state, is not really so to them who are inhabiting the 'dreamland,' and the experience of that plane is as real to them as is the experience of the physical plane to the dreamer who calls it 'dream' in comparison to the reality of his waking state. My own view on the question is, therefore, to the effect that if the 'dreamer' will try to explain to his dream friends the meaning of the term 'dream' on the lines suggested above, his friends will welcome and gladly yield to his opinion. He may tell them that what he is telling them in a dream is so to him in reference to his waking state. That what he calls dream is really not so to his friends, who are the inhabitants of dreamland and look upon it as real, as is the waking experience of the physical plane to the dreamer in reference to which he calls it 'dream.' Thus all difference will disappear and they will come to realize the position in which they stand in comparison to each other and use this particular term in a special

sense which cannot convey the same meaning to those living in different planes and not knowing the connotation of the term with reference to the plane from which the experiences are viewed by the other and are so named.

I have confined my attention in the above lines to the solving of the difficulties of the dreamer and shall be glad to know if he has profited by the advice. There are other sides of the question, and other writers will take up these from their standpoint.

Books recommended are Mrs Besant's 'Ancient Wisdom' and 'Study in Consciousness,' also Cox's 'Mechanism of Man.'

NO. XVI—Lala Baij Nath Sahib, Delhi.

So far as I know, the only way of convincing the audience is to make them conscious of the state of dream and that of wakefulness at one and the same time so as to distinguish between the two, this can only be done if the dreamer himself is so conscious and has sufficient power to help the audience. In other words, as the creatures of his dream are none but himself he must be master (*śikṣit*) of the two stages (*avasthās*) of his consciousness before he can understand the subject fully and convince himself. The means (*sādhans*) of attaining to that stage vary according to the different lines of thought or schools of philosophy.

More words of the speaker will not convince anybody nor will the speaker himself be, for any practical

purposes, convinced of the fact of his being in a dream. Good reasons will only help the hearers to understand better but to convince will be impossible.

The following *shloka* No 34 from Bhagvad Gita Adhyaya 4 clearly points to the same thing

तद्विद्धि प्रणिप्तिना परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

(Translation) Learn thou this by discipleship (or falling at the feet of the teacher) by investigation and by service. The wise, the seers of the essence of things, will instruct thee in wisdom.

No XVII—Swami R S Narayana, Disciple of the Late Swami Rama Tirtha, M A, Rishikesh.

BEFORE giving any solution of the problem of dream, let Narayana first assert most clearly and experimentally the following —

1 That a person in sound health, both physically and mentally, can never dream unless he goes to bed without digesting the food thoroughly

2 Sleep is not sure to cause dream always

3 Those who follow the unnatural laws of sleep (*viz* going to bed just after meal or without digesting the food well) they only dream

4 Both the dreaming and waking states are not absolute. They are in relation to each other and hence are termed relative

5 The difference between these two states is not of quality but of degree only

- (a) Most fickle, hazy or dim and transitory state is called dream, whereas
- (b) Less fickle, less dim and less transient, or in other words, stable bright or clear, and lasting one is called waking state

The person, who in dream wishes to solve the problem of dream intellectually and also likes to convince others similarly, can do so easily by first fixing some axioms and postulates of the problem, like those of Euclid, before demonstrating its solution, such as —

1 That which is most changeable and dim is nothing but dream

2 Any manifestation which appears for a moment and disappears soon afterwards, is nothing but dream.

3 That which is not self-existent but depends always on others for its existence is nothing but dream

4 That state where the chain of cause and effect is not consistent and firm, is dream, and so on

But when the dreamer wishes to convince himself and others (the creatures of his dream) perceptually of the solution of this problem, let him and others then try to wake up and get rid of the very dream, because in the dream, true solution of the problem can never be realised or experienced, nor the part (one individual of the dream) has the right to question and rule over the whole (all other creatures of the dream) instead of serving its purpose

Material science and philosophy generally and religious conclusions and philosophy specially are based,

not on mere intellectual solutions or convictions, but on some evident facts and bare truths. Hence it is the intellect which is to follow and pay homage to the philosophy or practical realization, and not the philosophy to poor intellect. Those who cannot solve the problem by above-mentioned ways must then follow and pay homage to the conclusions and realizations, as asserted by the realized souls, and not ridicule them in any way.

This problem of dream requires a voluminous work for its solution, but this brief reply at present will suffice

No. XVIII

Swami Yogavinod, Editor, "Tatwa Manjari," Calcutta

THE query sent by the Editor "Practical Medicine" is read by me. In reply to it I have to say —

Call a public meeting in which all your friends and acquaintances should be invited. Address the assembly what you say in your dream and give all the psychological and philosophical arguments at your command in support of your conviction. If your friends and acquaintances be convinced here, then surely when you shall address your friends in your dream, they will also be convinced.

If your friends be not convinced in the public meeting in the waking state, then instruct them previously by a third person that your friends, after your delivering the lecture, will all loudly cry out,

No XIX

By Mr Sant Sampuran Singh, M L L C

*Reprinted from the 'Kalpana' of June 1st 1934, as Edited and Published by
Dr. T. P. Sankar, M.A., F.R.D., Chennai, South India*

In connection with the Dream Problem referred to in our last issue one of our adherents, Mr Sant Sampuran Singh, M L L C, writes. All of the creation both visible and invisible are circulating up and down according to their *karman* under the influence of the three qualities of *maya*. When the soul acts under the shadow of *tamasic karm*, it manifests in itself the dull state, under the *rajasic* an active life and when under the *satvic karm*, it is wisdom and imagination blissful. In the problem the dreamer slept in a *satvic* sleep and he has dreamt accordingly. Dreams are of three kinds and according to the present, past and future activities they shape themselves, therefore this dream can be connected with such a *satvic karm* which is to bear fruit in the future. The dreamer has some mystic powers latent in him and when these powers are developed he can himself solve this problem. This problem has been

without number submitted by the Vedantic disciples to their preceptors and the answer has always been 'he will know it himself on the achievement of *Nirvana*'. This is the problem of the Vedant and man cannot understand it until he realises the absorption of the Soul with the Supreme One. A man of realisation being imbued with himself forgets all else and at the moment he awakens from the trance he sees none other, while after a short time thought forms appear to him and they gradually commence to materialise. In short he fully knows then that all the Universe is a dream, all is a mirage, and so on.

Great Guru Nanak has said in his sacred teachings

'Accept first to be died O' disciple'

Keep not hope of life at all,

Become [so solicited] as a dust to all

then come to me (to ask this)'

As until a man in waking state will not be able to know this secret of truth till he renounces all the desires and egotism, so the persons assembled in a dream cannot understand such until they are illuminated. I would refer your correspondent to a detailed study of *Yoga Vasishtha*.'

PART II

Solutions of the Dream Problem

BY

Foreign Contributors

PART II

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I would add that I have had many similar experiences myself, with the added advantage of finding that what you "prove" to a person while out on the astral plane during the day, will be laughed at at night by the same person when his friends who are still physically alive are out of the bodies and are with him. I have always found both in this world and the next that the person who is after "proof" is the mocker, the unintellectual or the type who will criticise any subject, provided they do not understand it. The one that comes for information is of the occultists. Shall I say, flock? The others may only be tolerated without evil *karma*.

No. XXI--By Ernest Weltmer, Esq., D.S.T.,

he really knows them are actually creatures of his own making, creatures which may or may not correspond to some external things not of his making

We usually take for granted that the subjective or personal picture is a representation of some external fact Yet this does not necessarily follow The personal experience which I call my friend is merely the sum of my modes of reacting to that which I constantly identify with the source of antecedent members of this group Aside from the question of the reality of the external source of the personal experience, that experience itself undoubtedly is entirely a creation of the experiencing person.

So far as the experiencing person is concerned, the only difference that there can be between the friend as he is known in a dream or in any other vivid form of memory and as he is known in what we call conscious physical sensory contact with him, is that in the dream or memory the personal experience which the thinker knows as his friend is static, while in the physical contact, the personal concept of the friend is in an active state of change by addition of new phases of experience

The dream memories have the appearance of receiving such additions but this is an appearance only, except in so far as addition might actually be made from the experience of the dreamer by faults of association of ideas Nevertheless, even though the dream memory has the appearance of receiving additions from without, the necessary physical conditions are lacking

for such normal experimental accretion. Even the laughter and jeers of the dreamer's "friends" come from the dreamer's own mind and probably as the expression of his chagrin at being unable in waking life to impress his friends with his mental superiority as he wishes.

He now has two lines of argument to present to his friends the next time he meets them in a dream. He can inform them that such of them as he has met in waking experience have not agreed with his experience of them in this dream state, therefore the external exciting cause of his experience of them which is the only sense in which they can to him exist outside of his experience, has no part in his dream experience of them.

The conclusion is inevitable that he is entirely responsible for their existence in his dream in the degree that they exist or act in his dream in a manner peculiar to that state. This argument becomes all the more powerful if taken in connection with his second line of argument that his friends as he knows them, are all creations of his own in any case, so that in the sense that they exist at all for him they are creations of his.

This is true whether these creations correspond in any sense whatever to external reality or whether there is no external reality to which they could truthfully be said to bear such a relation.

The dreamer may, therefore, tell his dream friends, "The first^e very fact of his being able to know them in his friends, without the presence of external conditions

which could in any sense, be said to cause them, is proof that they are creations of his own mind and that even if any conceivable external reality were present as a modifying circumstance, they still would truly be as he knows them, but creations of his own mind

I think that I may predict that when this man succeeds in dreaming that he has convinced his friends that they are creations of his, he will have realized in his dream the wish which is its cause and he will no longer dream it

You may use the above explanation in any way you wish if you give me credit for it

No XXII—By Professor John A. Johnson, Expert for Solution of Soul Problems, New Mexico

DREAMS, whether of sleep or those called day dreams, come through the working of the subconscious mind, which is held to be the "mechanical" consciousness which directs the operations of the body, yet possessing other functions also. For the purpose of this discussion it may also be considered as embracing the *kamric* mind, or desire consciousness. The subconscious mind may be educated, as the conscious mind is educated, and it is educated by the conscious mind, and sometimes by the superconscious. Ordinarily it is devoid of reason and conscience. Superconscious mind often plays a part in dream and other astral experiences. The *kamric* mind may, like the subconscious mind proper, be devoid of reason and conscience or it may be

highly endowed in these respects. Dreams, by the subconscious mind proper or by the *kamtic* mind, consist of their observations on the astral plane. They may be accurate observations, or fanciful or partly fanciful. Dreams recorded by the superconsciousness are true, unless the lower minds err in transcribing them for the waking man, but they are more often in symbol than in direct statement of fact.

Subconscious mind receives suggestions or impressions from conscious mind and acts upon them without reasoning whether they are true or false, it receives impressions from the astral plane, clear or tangled, and records them.

An apparition is a form that appears and stands motionless before one. A ghost is a form that moves or speaks. An apparition may sometimes be one's own creation, a ghost is a living entity with existence of its own apart from the observer. Whether an entity is devoid of reason or possessed of it, the fact of self-existence does not rest on reason, it is a matter of self-knowledge.

If consciousness or subconsciousness of man is able to penetrate into a subjective state it must necessarily be clothed in form in order that it may observe, act and record while there, for consciousness acts through-form, it cannot act where there is no form. If man's consciousness has form while functioning on subjective plane, by what right can he assume to deny his friends and acquaintances equal power to appear on that plane and wear the form appropriate to the plane?

In the case in hand, if conscious mind believes, or ever has believed, that dream perceptions are merely hallucinations this will account for subconscious mind which is the active mind on the dream plane, telling the audience they had no existence save as its own creation. In so saying the subconscious mind uttered what it knew to be an untruth, for it had just addressed its auditors in all seriousness, and yet told them they were not.

The fact seems to be that the subconscious mind of the dreamer penetrated on the astral to a plane of comparative substantiality, that it met entities residing there, whom, by its own power of imagination, it clothed with the features of its friends and acquaintances, still it is possible the astrals of his friends and acquaintances were there, that, being observed by the belief of its conscious mind that this plane was wholly fanciful, it had the impudence to tell the auditors they had no existence save as creatures of his mind and that when his dream ceased they would be destroyed. Yet he undertook no process of creation or destruction. Every time he returned to this particular locality on the astral plane he found the entities. A teacher would gain no greater credence than this dreamer, should he tell his pupils they had no existence save when they were studying in his class-room, the teacher doubtless would be puzzled to find the proofs, were he to try to prove his assertion, and would receive little sympathy from others because he had been called a lunatic.

No person who denies the existence of anything

beyond the range of his personal knowledge is in sound mental health. The dreamer's dream is evidence that he is unbalanced mentally by his own mental spooks, which he has created by the perversity of his own mind in denying something which he knows nothing about, or at least concerning which he has incomplete knowledge.

If the dreamer is able to convince himself in his waking state that dreams are records of observations by his subconscious mind that some may be chaotic, some records of fact, some of mixed quality, and impresses this overment upon his subconscious mind then when he returns to that locality on the astral and meets the same people he will not attempt to convince them that he is their creator and destroyer, but will give whatever message he has to give and they will accept or reject according as it seems credible to them.

The primary principles of psychology have not been available to the world since the sinking of Atlantis. Collegiate psychology begins only with secondary principles, in its foundation are some untruths. Occultism has not given its psychology to the world in a connected system. It has not desired to. It has given primary principles plainly enough for the ardent student to trace them with comparative clearness. There are American Indians who hold written records extending back 15,000 consecutive years and among their writings may be found a vast psychological treasure. All the knowledge the world ever possessed is still available for those who think it worth while to try to garner it. It is found in all the schools.

No XXIII—By Dr John Ball, M D, Psychologist,

*Author: The Foundation of Life, 'The First and Dearest of All Experiences'
 H. B. and Bill 'The World is Full of 'Families,' 'The Foundation of
 Love' - in four parts*

THE dreamer which you speak of in your recent letter is either obsessed or controlled by another spirit in the dream state. These phenomena are the soul's growing experiences, so to speak. But to be of any value to him the dreamer must solve the problem for himself. It is none of our business to convince anybody of anything. But it is our business to solve all the problems which present themselves to us and which nobody else can solve for us. The development of the soul is an altogether different thing from the development of the mind and the body. The soul is a psychical entity, and cannot be developed by our physical experiences. Our conscious mental conceptions are all based on physical conditions, and do not conform to the psychic conditions of our dream-life, which occur in a superior, psychical and four-dimensional world. All our great sages have been mistaken in trying to teach to others the truths they have learned from their spiritual experiences. Shakespeare tried to do it indirectly in his tragedies. But nobody recognizes it. The truth is that we cannot learn the truth without living it. Life is a matter of experience or development, not a matter of mental acquirements. Your dreamer will learn the nature of his dream-experiences in time if he is honestly trying to learn the truth. If we try to use our psychical experiences to the dis-

advantage of other people, we shall find ourselves in the same predicament as Macbeth was at the end of his earthly career for Shakespeare was the one man of our race to whom the spirit-world was an open book

NO XXIV—By Henry Harrison Brown, Esq.,

Editor "New Magazine," and author of "Concentration," "Secrets," "Self-Healing," "How to Control Fate," "Not Hypnotism but Suggestion," and other New Thought Books—San Francisco Cal

YOUR question concerning the dream of a certain gentleman received. I do not deal in "NOW" with like matters. So I will answer personally.

The dream arises from some auto-suggestion. And the reason, he probably has the limitation when awakening, is from some fear he has held over himself.

I advise him to affirm whenever he thinks of his dream "I am as limitless, when awake as when asleep. I can answer all questions, for I am mind am limitless." And let him forget as far as possible his dream. Every time he recalls it—every time he wishes he had or could answer—he all the more deeply roots in the sub-conscious the thought of limitations.

We pay altogether too much attention to dreams and thus give the sub-conscious, power over the conscious. We should at all times keep it as our servant. Every suggestion dropped therein becomes the director of life. Therefore we always should drop no thought there concerning ourselves that we don't wish to realize in the conscious expression. We can direct it in the Silence and easiest of all when we fall

asleep Tell *it*—The Real Man—when you lie down what you expect on waking Then forget that you have told it but *know* as you know sun will rise that the only answer that can find in expression in you at that time *does* find it , And thus cultivate confidence in the Inner Self—in the Inner World, in Spirit, in Mind—whatever term you choose

It seems to me that the Soul (which is your friend in reality) is trying to make itself heard as a teacher through him Let him sit and write whatever comes into his mind and thus cultivate inspiration Choose his hour and be regular and write no matter what, and I think he will write the answer after he makes channel for the Power

No XXV —By Mrs Susie Louise Dix,

Contributor to the "Master Mind Magazine" Montclair, N.J., U S A

THE solution of the dream problem, given by the kindness of the "Master Mind Magazine" of Los Angeles, California, U S A , is in my interpretation, the man had sometime in his life or in a previous life, felt himself impelled to give some message of importance to the world, but though longing to deliver it, he either did not have the courage or was continually thwarted in his plans, or by reason of hindrances within or without had never accomplished his purpose, which explains why addresses are but dreams, and also his audience, they have never been actualised If he were not laughed at or ridiculed he would be able

to tell them, the ridicule stops the flow of interpretation "To the waking, all are guiding the dreamer and the last thing any dreamer need regard is the judgment of other dreamers upon his dream" The dreamer of our consideration needs to be handled with entire gentleness, patience and faith The subconscious is the realm from which he is speaking and dreaming so far within, a past life undoubtedly It would take more patience, time and faith to bring the matter up clearly and make it clear to others Could the man be allowed to deliver all this and get it out of himself there would be a complete change in him, he would be quite another man to himself and to his friends Let a few friends give him all the time necessary and give him their faith as well, quietly waiting for him to explain his reasons and he will do it

SOLUTIONS Nos XXVI—XXVIII.

No XXVI—By Mrs THEODOCIA EIGHMIE CARPENTIER,

It seems to me that the best way to deal with the matter of convincing your dream friends that they exist only in your dream, is to throw on them the burden of proof to the contrary



Challenge them to prove in their wakeful state and in your own, that they remember what you said to them in your dream as well as you when awake, remember it. Let them appoint certain ones while in the dream state to wait on you at a given time and place, to rehearse the arguments of the last meeting with you, when both you and they shall agree that this meeting, taking place by appointment, is no dream, hence they must have been real people at the meeting where the appointment was made, and will have won their case.

If your "dream people" accept the challenge, but fail to keep their appointment, then you are justified in assuming that they have lost their case by default.

If they have been as real in the dreams as you were but have failed on awakening to recall their dreams as you recall yours, a strongly incited motive for pursuing

the subject in their wakeful state, may thus help to cause them to remember and to act in accordance with their agreement.

It is a question whether any suggestion, however favourable, you may have in mind when awake, can be recalled in your dream state, to be acted on by you

If you think you can thus direct your own dreaming, I humbly submit the above as test of this power as well as a solution as to how you may be able to prove the unreality of your "Dream people".

No. XXVII—By Dr J Stenson Hooker, M D , L R C P
L R C S , Etc ,

Author of "How Not to Grow Old" "A new Suggestive Treatment without Hypnotism" etc., Lecturer and author of various articles on Psychology in the "International Psychic Gazette" etc., London.

THE gentleman in question is (in his sleep) on the astral plane—apparently without knowing it. By his prior waking thoughts, or by his unconsciously thinking of these particular friends whilst on this astral plane, he has attracted them into his subjective purview, and in this way there would be no reason why an interchange of thought between them and himself should not take place, *their* astral vision happens to be in this case, unusually clear to them. He should explain to them (giving his subconscious mind before going to sleep in order that this is to be done whilst he is on this astral plane during the night) whilst "dreaming" that both he and themselves are only on a subjective

plane, viz the astral But even this explanation might leave them unconvinced *Cogito ergo tum* holds good, must hold good on all planes of consciousness, each being "real," i e objective to those functioning thereon. It might thus prove as futile to attempt to convince those functioning in full consciousness on the astral plane, of their non-existence, as it would be to persuade a healthy "man in the street" that his life on the physical plane was merely illusory, the shadow of the real life, which in fact is entirely subjective or so to speak, spiritual

No XXVIII—By Mr Richard A Bush,

Author of 'Whence Have I Come,' Marlen (England)

THE problem is obviously a psychic one The dreamer meets his friend on the astral plane during sleep The experience of the dreamer in his dream is a reflection of common experience in ordinary daily life People who are ignorant of psychic matters are usually incapable of appreciating psychic science and arguments when presented to them, no matter how thoroughly they are given They demand physical proofs of psychology, which reveals an unscientific and often obstinate attitude of mind Spiritual theorism obviously are only spiritually discerned There is, however, plenty of analogy in the physical world of things spiritual to those whose inner vision has been opened But if one starts with the conviction that there is nothing in the Universe but gross matter which can

be treated and estimated by chemistry, physic and geometry, these analogies are meaningless and have no weight. There are many such people in the world, especially in the West.

The dreamer (if a man of considerable years) should have learned by his often repeated dream and by his practical experiences in life, that it is a waste of effort to try to force spiritual truths upon others not ready to receive them. Let him just state his case clearly and forcibly and then leave it. His arguments will have reached the subconscious minds of his hearers. In the course of time when a spiritual development has taken place his words will be recalled and bear fruit, until then the opposition roused will only retard the germination of the seeds of psychic truth. Meanwhile let the dreamer concentrate his thoughts (he should know the power of thought), and pray to the great Creator and originator of all, that the minds of his friends may unfold towards the spiritual and be made ready to receive intelligently and instructively the wonderful and glorious facts of the psychic plane. Should the dream continue it would be interesting to try the following. Let the dreamer in his dream challenge his hearers to seize or kill him, telling them that it is impossible for them to do so, because if they attempted to do it they would awake and thus prove the truth of his assertion. I suggest this as a curious psychic experiment. A repetition of the dream would in any case be a proof to his dream friends that they had failed and that it must be a dream.

SOLUTIONS Nos XXIX—XXXVI

No XXIX—By MRS GEORGINA EMILIA HOOVER DE HAMMINGTON,

Your "request" dated Dec 20, 1915 to hand a few days ago As it arrived just upon our summer holidays I have been unable to pass it on to the other English-speaking members of our Mental Science Center, but will do so now in two days more



Although I do not consider myself well versed enough upon the matter for my opinion to be classified amongst the "authorities" upon the subject, still I answer with pleasure to show, if not my "science," at least my goodwill

After reading and studying the "dream problem" carefully I have come to the conclusion that the gentleman in question is going through a *real experience* upon the astral plane, I think, that it is not the "creatures of his dreams" that need to be convinced that "it is only a dream," but that the dreamer himself needs enlightenment as to the reality of what he considers to be a "dream"

With best wishes for the satisfactory solution of your "Dream problem"

No XXX — By M Percy Proctor,

New Thought Centre Brisbane, Queensland, Australia.

MISS GRACE M AGUILAR has handed me your letter of the 20th Dec to reply to. With regard to the photograph requested, I am one of those few persons who have such a mighty good opinion of themselves that all photographs seem to fall short of the ideal and convey rather the idea of ugliness than of beauty, consequently I refrain from spoiling good plates in that way. The manner in which to deal with your question is first to realise what a dream really is. I think that in many cases it is but a recollection of experiences on the astral plane. While asleep, the gentleman you refer to, has met his friends there in reality, but what he remembers or puts together of those experiences, may not be the things that actually happened, they have got more or less jumbled in coming into his waking consciousness. Such a thing seems to me to be very likely amongst the people of India, and I am rather surprised that the gentleman has not more knowledge upon the subject. Possibly amongst the friends whom he thus meets will be found some who will remember having met him on those occasions, should it be so, that would be pretty fair proof that his dream was but a reality on another plane. Were I on the astral plane I do not think that anyone would be able to convince me that I was only the creature of his dream, however much he might think so. I have a friend who is blind, in his dreams he is quite conscious that he is in

dreamland (astral plane) because he can see clearly, which he knows would not be the case if he were on the physical plane.

Supposing that the people whom he meets there, were but thought forms, creations of his own mind, does he not think that he would be able to convince them that they did not exist, for of course they are built up of mental matter and would last for some time? The length of time that would elapse before they are disintegrated would depend upon the amount of energy that was put into their construction. I am inclined to think that the dreamer is rather an obstinate man and he is the "creature" who needs to be "convinced." Hoping that these few remarks may be helpful.

No. XXXI—By Mrs. Lida Hallie Hardy,

Editor "The Star," Daily School of Christianity, author of "Aunt Joy's Kaffee Talks," Kansas City, Mo., U. S. A.

Your request reached me in due season and I am much interested in your dream problem. Though realization of oneness with the Omnipresent Father Principle, there are moments when man catches a glimpse of a finer realm of being than the realm of appearances, and even though his listeners cannot themselves reach his realization, yet through his positive statement of truth, they are convinced that there is such a realm and that he has sensed it. Just so to your dream audience, through your positive words you can convince them that it is all a dream, because each morning you have awakened out of it into a world of form.

No XXXII—By Ernest Walter Oaten, Esq.,

Author of 'Some Problems Concerning the Next State of Life, "Where Are Our Dead Soldiers etc., President Spiritualists National Union, Sheffield England'

I BEG to thank you for bringing the "dream problem" to my notice. It is at least thought-provoking and interesting and I will keep it by me.

May I submit, however, that I am told nothing of the *bona fide* of anyone connected with the matter. It would be interesting to discover if any of the persons dreamed of in the dream have any corresponding experience.

Under all the circumstances I think it would be extremely unwise to generalise concerning an isolated case, and I prefer to withhold judgment until such time as other similar cases are found and fuller particulars of this one are to hand.

No XXXIII—By Miss Harriet C Hulick,

Manager 'The New Thought League' Editor 'The New Thought Truth' St Louis, Mo., U.S.A.

YOUR favour containing the "dream problem" came some weeks since and the delay in replying is due to many things, chief of which was the trying to get others to give definite replies to it.

One gentleman to whom I mailed it returned it and said, that he could answer it, but that it would take much time and many sheets of writing, but that you might write to him direct if you cared to do so. He is

a student of the occult and has been for forty years, and it might be of mutual benefit for you to correspond with him direct His name and address are Mr Angus McLeod Davis Washington Park, Illinois, U S A

I asked a soul culturist teacher here at the league, and as she took up your letter, she, being a spiritual psychic, began trembling and made the following remarks, which I give, although they may appear disconnected I jotted them down on a paper pad as she mentioned them in the order

"This person is "full of power," will understand soon, has electrified some part of his body and the spirit is trying to manifest "

She said, "I hear you will soon swing the pendulum back, but not in the same realm You know things not known to the ordinary man You will awaken to all that you have experienced in the dream You dare not take any chances, therefore do not try to explain to them,— those people out of the earth bodies "

" You wear some sign of a royal hand, either a ring or a hat You come from another world to them Leave that to the spirits who know that, and have sent you to them (these people you think are dream people) " This was all that she gave that was worth while to record and report I have given your letter to one Mr. King of this city, who claims to have the inner vision daily He kindly consented to take it and write direct to you about it later Trust that he will do so soon

As to placing the problem before the readers of our

magazine, "The New Thought Truth," will say that our space is limited and we are unable at present to print the questions that come up in the departmental lines already started in the publication. Hope you have had others accept the offer and who will solve it for your satisfaction.

Personally I have never encouraged dreaming, as I feel that being on the mental and soul planes so much in my waking hours, I desire to be freer while sleeping. However, I may cultivate the super-consciousness in sleep more than ever, as the truth is understood about all these metaphysical beauties, which is the privilege of the living in the here and in the now.

No XXXIV—By Benjamin Fowler Carpenter, Esq.,

Author of 'The Kingdom of God Near Jerusalem' &c.

REPLYING to your request for help in the solution of the dream described in printed slip, would say there is but one source of truth and that is as well named God, as the all-wise, all knowing-creator-sustainer. Dreams though staged, so to speak, in different forms are nevertheless as real. Therefore to convince the spirit of man that he is dreaming when he is living as naturally spiritually or earthly beings are in earthly bodies, is as difficult as to convince a wide-awake man in the day body that he is dreaming. We have simply to leave that as a formative being we are dual, the celestial matter being as real as the terrestrial and

substantially identical in appearance, the one pervading the other as readily as magnetism pervades a piece of iron or other substance, and as easily withdrawn.

"Dreamer's" life when withdrawn from the body being as real as when within it, prayer is the great solution of all questions. When "dreamer" retires, let him address an earnest prayer to the all-wise Father asking that he may have a revelation of the purpose of this dream, so that if possible he may do what wisdom would dictate as his duty regarding it.

No. XXXV—By Charles F. Moxon, Esq.,

Author of 'On The Trail of Truth Here England'

I AM much interested in the dream problem you have kindly sent me. The dreamer tells his dream-audience that all the people before him are creatures of his dream. I take it that they are creatures of his imagination, and that, so long as he imagines they will not be convinced that he is dreaming, just so long will he be unable to convince them.

No. XXXVI

Reprinted from "Mastery," Aug-Oct. 1915,

*Edited by Dr. Orson L. Blount, M.D., Ph.D.,
The New Life University Centre, Leicester, W.*

THE above inquiry is forwarded to us by the Editor of Practical Medicine of Delhi, India. We should like to

have the opinions of our readers as to the explanation. Our own impression is that the repetition of the experience may be well calculated to bring the dreamer to a realization of the truth that experiences on the plane in which our functions in sleep are as real (or as unreal) on that plane as are the experiences of the waking state on its plane. Evidences are multiplying that we are on the eve of an epoch-making discovery in the realm of psychology, one that will dissolve the veil between the third dimensional and the fourth dimensional consciousness, and so bring us into open and constant communication with the so-called dead, as well as with those still in the flesh, who, on the third dimensional plane, may be separated from us by distance. The correspondent of our Indian contemporary probably carried with him into the fourth dimension an overlapping consciousness of the third dimension, or a strong sub-conscious impression identifying experiences in the physical with reality and experiences beyond the physical with unreality, not an uncommon assumption. In one sense, of course, he would be as correct in telling his friends, whom he visits in the sleep state, of his experiences in the waking state as a "dream". Iamblichus told us that "night time of the body is the day time of the soul," and Shakespeare declared, "We are such stuff as dreams are made of"

SOLUTIONS Nos XXXVII—XLVII

No XXXVII—By M F KNOX, Esq.,

DREAMS are the foundation of all superstitions since the period when a few individuals took up the theory of being instructed by an outside-power or force in how to interpret the dreams of some chief or ruler. The drunken dreamer was overawed by the interpretation of the dreamer of his drunken imaginings. This formed the text for a school of dream interpreters which

has been taught by all classes of superstitious instructors for the eons of ages, for look of the ancient records so widely distributed among the people of all races and climes

It would take a volume of many pages to make this subject so clear to the untrained, in how to think and how analyze his or her own thoughts as they are expressed in his or her own dreams to be of much value to you in your forthcoming book. I will here make a statement that may be of some value to you. I would make two classes of dreamers. The first is the millionaires who overload their stomach with foods they are not able to assimilate. This is liable to produce such a strain on the digestive organs during their so-called



sleep, that all thoughts of a frightful bearing are called up as the blood is checked in its regular and normal flow, these conditions almost invariably follow indigestion. The second class of dreamers are those who in their daily studies have not been able to solve certain problems, on return of the conscious mind, that never sleeps, finds a true solution for many of the complex problems in life's varied pursuits. This, called second state, is the only dependable dreamer, whether he be a so-called saint or sinner. All dreamers' dreams are soluble through the stomach of the individual dreamer. By keeping the stomach healthy there will be no dreamer, but the growing thoughts of the earnest and sincere thinkers. In this state each individual will soon learn how to interpret all his or her conscious dreams.

NO XXXVIII—By Max Heindel, Esq.

In order to be able to judge intelligently concerning the various states of consciousness of men, waking, dream, sleep, etc, it is necessary to know the constitution and the function of various fluid vehicles which, with the dense body, make up that complex being which we call man.

We find in the world four kingdoms, the mineral, which is practically devoid of feeling though it may respond to and react to stimuli, can feel neither love

nor hate Under the steam hammer or in the furnace, its form and composition may be changed, but it gives no sign of emotion whatever Its consciousness is like that of the human being in the deepest trance or in death, when only the physical body is present

The plant is different, it lives and breathes, it inhales carbon dioxide, which forms a large part of its body, it exales the life-giving oxygen The sap flows in its stem and leaves In short, it exhibits the same phenomena of life as we do in dreamless sleep, because in that state our sense body is interpenetrated by a vital body composed of ether, and a similar vehicle interpenetrates the physical stem, leaves and branches of the plant But the plant knows no emotions, either love or hate, joy or sorrow are foreign to it, has no desire body such as that possessed by animal or man Because of the possession of these vehicles animal and man are also able to move about and to aim to gratify their desires To this end man uses mind, a vehicle not possessed by the animals, and in the waking state all his vehicles are concentric, interpenetrating one another, enabling him to live, move and reason But the very act of going to sleep means a reversion to the consciousness of the plant, and therefore it necessarily involves a separation of the higher and lower vehicles The Ego clothed in the mind and the desire body withdraws, leaving the physical body interpenetrated by the vital body upon the bed

There are times, however, when we have become so absorbed in our daily affairs, or when we have been

tired out, that the Ego cannot accomplish a complete separation of the higher vehicles from the lower. Then the desire body still interpenetrates the brain centre of the dense physical and etheric bodies, but it is unable to convey correct impressions to the brain centres, because the relative position of the various vehicles is, so to speak, askew.

In that condition reason is out of the question and the human consciousness is similar to that of the animal which has no mind, and is therefore constitutionally incapable of logic. That is why even the most grotesque and absurd things seem perfectly natural to the dreamer who accepts them without question just as the animal does, and dreams experienced in that relative condition of mind's vehicles are usually obscure in the extreme. But as civilization progresses and egoism is being superseded by altruism a different division of the vehicles is being made. A part of the vital body composed of the two higher ethers which are vehicles of sense, perception and memory is taken along during the night. Then the illusory stage of dreamland ceases, and man becomes, as it were, a creature of two existences: one lived out of the body in dreamland, where he comforts himself in a reasonable manner using judgment concerning his own actions, and those of other people whom he may meet. As he has not learned to focus his consciousness when leaving or entering the body, he is not able at all times to accomplish the proper separation of his vehicles, nor to bring back reliable memory pictures of what has occur-

red Initiation into the inner spheres alone supplies the necessary knowledge. Evidently, the gentleman in question has his reasoning faculties with him in dreamland, but is not yet aware of the facts concerning the world.

He is mistaken in supposing that the audience which he addresses is simply a "creature of his dreams" and it is not at all impossible if he were to gather courage and ask some of those whom he has seen in his dreams if they attended such and such a gathering, the answer would be in the affirmative. Moreover, if at the time this reply reaches him it is still possible for him to get together with the people whom he saw in his dreams and prepare them for the question before he puts it to them in the day time, he will almost certainly find someone who will remember and who has carried through this identical experience of which he has been writing.

Seeing then that dream life is not an illusory existence but a reality, there is no way of proving to the people of dreamland that it is an illusion.

No XXXIX—Reprinted from "The Flaming Sword,"

January 1916 Established by Koreski (Dr. C. R. Teed) and published by the 'Golden Star Publishing House', Estero, Lee County Florida.

THERE can be no possible explanation of this dream state to people who believe in an extraneous spiritual world, a world entirely separate from the present world of humanity. But with the knowledge derived from

Koreshan Science, which locates the spiritual world in the interior (brain) of the living humanity it becomes less difficult, because, as we know, in a state of unconsciousness, like that of sleep, the external intellect becomes dormant, and that which has been called the subjective mind is open and active

This so-called subjective mind, Koreshan Science denominates the spiritual world. The existence in this spiritual world is just as real to its inhabitants as is ours in our conscious life. In that life there are states of progression and retrogression similar to the development in the earth life, and a condition corresponding to death on this plane, where a similar ascent and descent are also reached

In "Questions Answered by Koresh" (in the *Flaming Sword* of May 3, 1901) may be found the only reference to this subject by him. He says "Dreams of the higher and therefore of the important order are the projections of the past into the mentality of the present. All things in the universe repeat themselves in their proper order and dreams, like visions, are often the observations of the future by a repetition of the things of the past. They are produced by the activity of spiritual entities in the brain and body. They are not so reliable as determining, warnings or directions as they were in the past, because they belong to the inspirational order of mentality, and this is directly opposed to the state of illumination

"The Apostles of the Lord were inspired men. Men to-day should not be inspired, but illuminated,

that is, enlightened inspiration now is a dangerous and uncertain guide. This is because inspiration in this age of the world is a counterfeit by the devil, of the inspirations from the Lord in ancient times'

No XL—Reprinted from the "Master Mind,"

March 1916 Edited by Mrs. A. F. Nihil, Los Angeles Cal. U.S.A.

IN January your Editor published a letter, sent by an Oriental magazine, asking for the solution of a dream which a gentleman has had recently almost every night. Briefly described in it he is addressing an audience, principally his friends, explaining to them that it is dream, and all the people before him are creatures of his dream. They ask for a proof. He promises to get them one when he awakes and to bring it to them when next he visits them. But he has not been able to carry the proof to them yet and asks our aid. The problem thus stated is just what we are dealing with daily, therefore its solution is of universal interest. The dreams of disease and misery, poverty and sin must be solved by the same skill and understanding that gives us the solution of this dream. Of course the gentleman cannot make them realize their reality, because by his address he is making them real to himself continually. He must see that, before he could convince those images of their unreality, he would always awaken his own logic, causing them to disappear. It is what he thinks in his waking state that determines

his success in his dream. Instead of conning over a super-imposed task of persuading nothing that it is nothing let him rest in that consciousness in his waking state that the dream and the dreamer are both nothing and doubtless the dream will never be repeated. But if it comes again, the consciousness, which he has prepared in his lucid moments, will shine, and without a word, melt the dream people away, the only demonstration possible of their nothingness. It is one of those subtle plays of the mentality that Orientals tersely put as thinking about "the barren woman's son." For if these dream people are mindless and cannot think why should one puzzle to make them logicians? The gentleman is really asking to have his own mind set right as to the task, and so our counsel is that instead of making ropes of sand, he turn his ingenuity upon *máyá* and see that the dreams of this existence in "the realm of the opposites," await his solution, and again I say *pure consciousness of Eternal Perfect Being* is the one way to solve the problems of this mortal life dream and likewise the dream within the dream.

No XLI—By Ralph Shirley, Esq

It is truly a most fascinating puzzle. It reminds me of nothing so much as the case of the unfortunate twins who were always being mistaken for each other.

It may be remembered that one of them explains how
 I put the question fruitlessly
 To every one I knew—
 “What would you do if you were me
 To prove that you were you?”

Mr Hereward Callington, in a recent article in this magazine, drew attention to the fact that the stories of *Alice in Wonderland* and *Through the Looking Glass* were based on dream phenomena, and it is certainly noteworthy that common-sense arguments when attempted by Alice failed entirely to appeal to the inhabitants of her dream world. Many of us will doubtless have noticed that there are certain members of the human race who are very similarly constituted. To appeal to these people from the point of view of reason or logic appears to be sheer waste of breath, and I would make the suggestion that in dealing with such people as well as with the dreamers shadowy acquaintances, whom he seeks in vain to convince, the best plan to adopt is to do as the donkey did in the riddle of the donkey and the carrot, and “give it up.”

No XLII—Reprinted from the “Light”

Published at 110 & Market Lane, London, W.C.

It seems a curiously nebulous proposition, one of the sort of problems that the old Greek sophists would have delighted in. There seems to be implicit in the question the idea that the dreamer is meeting “real people” on the other side of the veil and wishes to

convince them that *from his standpoint* they are, as Charles Lamb would say, a shadow colony, part of the "abstracted media" of his dreams

We have, however, submitted the question to some of those contributors who find pleasure in those speculations and append their replies

No XLIII—By Mr Nigel Salmon,

Reprinted from 'Light' November, 20th, 1915

No doubt dreams are of more than one kind, some representing real experiences, but most of them belonging entirely to the realm of fantasy. The normal or standard dream is, in my opinion, an hallucination caused by the automatic working of the brain while the judgment is in abeyance. Is the dream of our problem a standard dream or a real experience? If real, we must suppose that the dreamer's friends come nightly, in the spirit, to hear him lecture. He may, of course, have friends of this extreme degree of fidelity and long-suffering, but it hardly seems probable.

We may, therefore, assume that his dream is normal and the patient, but rather disrespectful audience, has existence apart from the dreamer's mind. The curious point in this case is that he realises the illusory nature of his experience and yet is quite serious in his attempt to persuade his hearers of the fact, though they are (as he knows) creatures of the imagination not in any way amenable to argument! It is an interesting

example of the confused consciousness which is typical of the dream state. He is in the position of believing two contradictories. Half his faith is given to the belief that he is dreaming and half to the idea that his visions are solid and real. It seems to me that his faculty of judgment or criticism, the abdication of which makes it possible to accept so complacently the absurd phantasmagoria of dreamland, must on these occasions be only half sleep, with the result that his allegiance is divided as we see. If his dream state were completely normal this faculty would be altogether inactive.

Seeking a physiological explanation, one may hazard the guess that the kind of mixed consciousness we have here corresponds with a particular stage in that process of separating soul and body to which sleep is said to be due. If the dreamer wishes to convince his imaginary audience that they are only dreamfolk (a very charming fancy!), he must, I should think, work on the lines of auto-suggestion, and impress upon himself strongly, before he sleeps, the assurance that his friends will at last consent to be persuaded. And I shall be very pleased to hear the result.

No XLIV—By Mr F C Constable, M.A.,

Author of 'Personality and Telepathy', Bristol reprinted from 'Light' November 20th 1910

We, dreaming, are where our thoughts are, we are not troubled by the limits of space. We can be where

we will, in the twinkling of a thought, also we love one another and find our happiness in trying to ameliorate the condition of those creatures who are awake—awake—to envy, hatred, and malice, to mean conduct for the getting of something called money, who spend their lives in useless luxury or pitiful penury, and who, instead of following our dreaming method of doing to others as we would that others would do unto us, continue to crucify the Christ by killing and torturing millions on millions of their fellows by a senseless brutal occupation termed warfare

But we only *dream* beautiful lives, our *real* lives are waking lives in which we cannot get away from what are called our bodies, and in which we live as I have told you waking people live. We are *really* brutes tied to the earth by vulgar human passions, we can only really *dream* of love and goodness

This is the strongest argument I can suggest for the dreamer. But still it *might* fail to convince. For even amongst us, waking, there are some who find in the dreams of love and goodness that come, at times even to the deepest-dyed scoundrel, the *reality* of the scoundrel as against the *unreality* of his brutal waking life

Reprinted from "Light," November 24th 1915

MAY I point out that the (above) extract you give of a communication from me on this subject is intended to be ironic? The truth, I think, is that, when dreaming, we can no more prove we *are* dreaming, than we can prove, when awake, that we are *not* dreaming

The irony of what I wrote lies in this The dreamer is in a *full* universe not restricted by time or space and a universe, too, of full love And yet he argues that his *real* life exists in a limited universe of time and space, where fulness of love does not exist His argument rests on proof that the greater is contained in the less

No XLV—By Mr Dawson Rogers

Reprinted from "Light," November 24th 1915

THE problem, as stated, assumes that which makes its solution impossible, for the dreamer is represented as inquiring how he is to convince beings who only exist in his imagination—"creatures of his dream"—that they have not an independent existence This is to mix up the real and the unreal and apply to the latter the same ideas we apply to the former It would be as sensible to ask how we may convince a character in a novel that he is not a real personality, but only exists in the author's and reader's thought The real question the dreamer needs to solve is whether the impressions in his dream are, or not, caused by the actual presence with him of the friends and acquaintances referred to The impressions he receives in what he calls his waking state are (he concludes) caused by the presence of other thinking, sentient personalities There may be special evidential circumstances that may lead him to a similar conclusion regarding some at least

of his dream experiences But if that be the case in this particular dream, these special features are not indicated

No XLVI—By Rose Ch de Crespigny

Reprinted from "Light," November 27th 1915

WITH regard to the problem stated on page 556, in my opinion the dreamer is lecturing to a group of his own thought forms It is said by some that thought forms vividly projected on to the astral plane retain shape and being for a time, varying in proportion to the force with which they are projected, and that, occupied and worked, so to speak, by vagrant spirits, they can assume an appearance of independent action that is very deceptive The dreamer mentioned in "Light" having created them during the day, lectures to them at night, trying to persuade them—quite correctly—that they are not really there I may add that on one occasion an intelligence, professing to be a character from one of my own novels, visited me during a seance, the circumstances rendering any suggestion that the incident emanated from my own brain most improbable

No XLVII—By R D

Reprinted from "Light," December 4th 1915

ONE thing the enthusiasts amongst your dream interpreters are apt to lose sight of, is the dramatic power of

the mind Many of us are familiar with the dream in which we seem to have a disputation with some other mind, but on examining the argument or what we remember of it afterwards, the subject of the dream is generally forced to the conclusion that his own mind supplied the arguments on each side. Let us exhaust the explanation nearest to hand before we embark on theories that are mainly speculative In saying this I do not dispute the idea of spirit agency. I admit its reality, but I think as an explanation of some of the phenomena of embodied mind (man being as much a spirit in the flesh as out of it) it is liable to be over-worked

SOLUTIONS Nos XLVIII—L.

No XLVIII—By DR A Å LINDSAY, M D ,

Author of "New Psychology," "Daily Life Psychology," "Handbook of Healing and Culture," "Scientific Prayer," etc. Editor "Mind the Builder Magazine," Detroit, Mich., U S. A

If Dreamer will take to himself the suggestion upon retiring "to-night and from this time on I shall convince my audience and I shall know I have convinced them" he should feel fully assured upon the subject If he cannot accomplish this by auto-suggestion then let him become passive and receive from some one the above suggestion



No. XLIX—By Claude Bragdon, Esq.,

Author of "A Primer of Higher Space," "Four Dimensional Vista," "Projective Ornament," "Episode from an Unwritten History," "The Beautiful Necessity," "The Golden Person in the Heart" (Reprinted from the "Four Dimensional Vista" with Special permission of the author),—Rochester, New York

Sleep.—Our space is called three dimensional because it takes three numbers—measurement in three mutually perpendicular directions—to determine, and mark out any particular point from the totality of points Time, as the individual experiences it, is called one dimensional for

an analogous reason one number is all that is required to determine and mark out any particular event of a series from all the rest. Now in order to establish a position on a space of four dimensions it would be necessary to measure in four mutually perpendicular directions. Time curvature opens up the possibility of a corresponding higher development in time one whereby time would be more fittingly symbolized by a plane than by a linear figure. Indeed, the familiar mystery of memory calls for such a conception. Memory is a carrying forward of the past into the present, and the fact that we can recall a past event without mentally rehearsing all the intermediate happenings in inverse order, shows that in the time aspect of memory there is simultaneity as well as sequence—time ceases to be linear and becomes plane. More remarkable illustrations of the sublimation of the time sense are to be found in the phenomena of sleep and dreams.

"Oh, thou that sleepest, what is sleep" asks the curious Leonardo. Modern psychological science has little to offer of a positive nature in answer to this world old question, but it has at least effectively disposed of the absurd theories of the materialists who would have us believe that sleep is a mere matter of blood circulation or of intoxication by accumulation of waste products in the system. Sleep states are not abnormal, but part and parcel of the life existence of the individual. When a person is asleep he has only become unresponsive to the mass of stimuli of the external world which constitutes his environment. As

Sidis says, "When our interest in external existence fags and fades away, we go to sleep. When our interests in the external world cease, we draw up the bridges, so to say, interrupt all external communication as far as possible, and become isolated in our own fortress and repair to our own world of organic activity and inner dream life. Sleep is the interruption of our intercourse with the external world—it is the laying down of our arms in the struggle of life. Sleep is a truce with the world."

The twin concepts of higher space and curved time sanction a view of sleep even bolder. Sleep is more than a longing of the body to be free of the flame which consumes it; the flame itself aspires to be free, that is to say, consciousness, tiring of its tool, the brain, and of the world, its workshop, takes a turn into the plaisance of the fourth dimension, where time and space are less rigid to resist the fulfilment of desire.

Dreams—We find a confirmation of this view in dream phenomena. But however good the evidence, we shall fail to make out a case unless dream experiences are conceded to be as real as any other. The reluctance we may have to make this concession comes first from the purely subjective character of dreams, and secondly from their triviality and irrationality—it is as though the muddy sediment of daytime thought and feeling and that alone were there cast forth. In answer to the first objection, advanced psychology affirms that the subconscious mind, from which dreams arise, approaches more nearly to the omniscience of

true being than the rational mind of waking experience. The triviality and irrationality of dreams are sufficiently accounted for if the dream state is thought of as the meeting place of two conditions of consciousness—the foam and flotsam of “perilous seas in fairy lands forlorn,” whose vastitude, whose hidden life, and rich argosies of experiences, can only be inferred from the fret of the tide on their nether shore—the tired brain in sleep.

For it is the *remembered* dream alone that is incoherent—the dream that comes clothed in the rags and trappings of this work-a-day world, and so leaves some recoverable record on the brain. We all feel that the dreams we cannot remember are the most wonderful. “Who has not wakened with the sense of some incommunicable experience of terror or felicity, too strange and poignant to submit itself to concrete symbolization, and so is groped for by the memory in vain? We know that dreams grow more ordered and significant as they recede from the surface of consciousness to its depths. Deep sleep dreams are in the true sense clairvoyant, though for the most part irrecoverable”—Canst thou draw out Leviathan with an hook? DuPrel and others have shown that the difference between ordinary dreaming, somnambulance, trance and ecstasy, is only a matter of redistribution of thresholds—that they are all related states and merge into one another. We have, therefore, every right to believe that for a certain number of hours out of the twenty-four we are all sybils and seers, however, little

most of us are able to profit by it. Infrequently, in moments of peculiar susceptibility, the veil is lifted, but the art of *dreaming true* remains for the most part unmastered—one of the precious gifts which the future holds in store for the sons and daughters of men.

The partial waking state is the soil in which remembered dreams develop most luxuriously. Paradoxical as it may sound, they are the product, not of our sleep, but of our waking. Such dreams belong to both worlds partly to the three dimensional and partly to the four dimensional. While dreams are often only a hodge podge of daytime experiences, their incredible rapidity, alien to that experience, gives us our first faint practicable intimation of a higher development of time.

Time in Dreams—The unthinkable velocity of time in dreams may be inferred from the fact that between the moment of impact of an impression at the sense periphery and its reception at the centre of consciousness—moments so closely compacted that we think of them as simultaneous—a coherent series of representations may take place, involving what seem to be protracted periods for their unfoldment. Every reader will easily call to mind dream experiences of this character, in which the long-delayed denouement was suggested and prepared for by some extraneous sense impression, showing that the entire dream drama unfolded within the time it took that impression to travel from the skin to the brain.

Hasheesh dreams, because they so often occur during some momentary lapse from normal consciousness and

are therefore measureable by its time scale, are particularly rich in the evidence of the looping of time Fitzhugh Ludlow narrates, in *The Hasheesh Eater*, the dreams that visited him in the brief interval between two of twenty or more awakenings, on his walk homeward after his first experience with the drug. He says, "I existed by turns in different places and various states of being. Now I swept my gondola through the moonlit lagoons of Venice. Now Alp on Alp towered above my view, and the glory of the coming sun flashed purple light upon the topmost icy pinnacle. Now in the primeval silence of some unexplored tropical forest I spread my feathery leaves, a giant fern and swayed and nodded in the spice-gales over a river whose waves at once sent up clouds of music and perfume. My soul changes to a vegetable essence, thrilled with a strange and unimagined ecstasy."

Earlier in the same evening, when he was forced to keep awake in order not to betray his condition, the dream time scale appears to have imposed itself upon his waking consciousness with the following curious effect. A lady asked him some question connected with a previous conversation. He says, "As mechanically as an automaton I began to reply. As I heard once more the alien and unreal tones of my own voice, I became convinced that it was some one else who spoke, and in another world, I sat and listened still the voice kept speaking. Now for the first time I experienced that vast change which hasheesh makes in all measurements of time. The first word of the reply occupied a

period sufficient for the action of a drama, the last left me in complete ignorance of any point far enough back in the past to date the commencement of the sentence. Its enunciation might have occupied years. I was not in the same life which had held me when I heard it begun."

This well-known fact, that we cannot measure dreams by our time scale, proves that subjective time does not correspond with objective, and that the "dream organ" of consciousness has a time scale of its own. If in our waking state we experience one kind of time, and in dreams quite another, the solution of the mystery should be sought in the vehicle of consciousness, for clearly the limit of impressionability or power of response of the vehicle establishes the time scale, just as the size of the body with relation to objects establishes the space scale. Time must be different for the ant and the elephant, for example, as space is different.

Our sense of time is wholly dependent upon the rapidity with which impressions succeed one another. Were we capable of receiving only one impression an hour, like a bell struck every hour with a hammer, the ordinary term of life would seem very short. On the other hand, if our time sense were always as acute as it is in dreams, uncounted aeons would seem to be lived through in the interval between childhood and old age.

Imagine a music machine so cunningly constructed and adjusted as not only to sound each note and chord in its proper sequence and relation, but to regulate also

the duration of the sound vibration. If this machine were operated in such a manner as to play, in a single second of time, the entire overture of an opera which would normally occupy half-an-hour, we should hear only an unintelligible noise a second long. This would be due to no defect in the sound-producing mechanism, but to the limitations of the sound-receiving mechanism, our auditory apparatus. Could this be altered to conform to the unusual conditions—could it capture and convey to consciousness every note of the overture, in a second of time—that second would seem to last half-an-hour, provided that every other criterion for the measurement of duration were denied for the time being.

Now dreams seem long—we only discover afterwards and by accident their almost incredible brevity. May we not—must we not—infer from this that the body is an organ of many stops and more than one keyboard, and that in sleep it gives forth this richer music. The theory of a higher dimensional existence during sleep accounts in part for the great longing for sleep. "What is it that is much desired by man, but which they know not while possessing?" again asks Leonardo, "It is sleep," is his answer. This longing for sleep is more than a physical longing, and the refreshment it brings is less of the flesh than of the spirit. It is possible to withstand the deprivation of food and water longer and better than the deprivation of sleep. Its recuperative power is correspondingly greater.

Experiments have been made with mature University students by which they have been kept awake

ninety-six hours When the experiments were finished, the young men were allowed to sleep themselves out, until they felt they were thoroughly rested All awoke from a long sleep completely refreshed, but the one who took longest to restore himself from his protracted vigil slept only one-third more time than was regular with him And this has been the experience over and over again of men in active life who have been obliged to keep awake for long periods by the absolute necessities of the situation in which they have been placed

In this fact there is surely another hint of the sublimation of the time sense during sleep "While it would be an unwarrantable assumption to suppose that the period of recuperation by sleep must be as long, or nearly as long, as the period of deprivation, the ratio between the two presents a discrepancy so great that it would seem as though this might be due to an acceleration of the time element of consciousness"

No. L.—A Lecture by Sister Devamata on Sleep and Samadhi

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SLEEP is not merely a physiological fact It is something more than a simple state of inactivity, a time of passive forgetting It has a deep spiritual significance and value. When, for reasons which cannot be dis-

cerned on this plane of consciousness, the individual soul came out from the Absolute, and plunging down into matter, began its weary ascent up from the protoplasmic cell back to the Absolute again, the all-loving, all-watchful Divine Mother knew that unless once at least in the twenty-four hours that striving soul touched the Supreme Soul, it could not live and go on its journey, so she laid upon it the blessing and obligation of sleep. Sleep is the call of the Mother to each child to come home from toil or play and rest close to Her Divine heart, until it is re-charged with life and ready to take up again its task of unfoldment. It is Nature's chief restorative, the refuge she offers to every creature. We see this pre-eminently among the lower animals. When they are weak or suffering, do they not always creep away into some hidden spot and go to sleep? They do not know why, but a dumb brute instinct tells them that they must hurry back and touch anew the source of their life. Among human beings, too, the great majority demand long periods of rest. How often do we hear people declare "I cannot keep well and do my work unless I have eight or nine hours of sleep." But what they really feel the need of is not sleep, but results of sleep,—the replenishing of their vital energies, and they have not discovered that this can also be accomplished in other ways. The actual question for us is not How much do we need to sleep, but How can we reach the main reservoir of strength as well in waking as in sleeping? Or in other words How can we learn to do consciously and voluntarily that

which so long through sleep we have been doing involuntarily and unconsciously ?

What happens when we fall asleep ? The first thing is, we forget our body and bodily conditions. A man may be racked with pain, he may be beset with great anxiety or affliction, but he drops asleep and the hurt is gone. And we who stand facing the stress and difficulties of our complex life, can we not learn to do this at our will ? If sleep or some drug can do it for us, why not find the way to do it for ourselves ? This is the lesson which the Vedas teach when they tell man to detach himself from his body. These nerves may quiver with pain or pleasure, but why identify ourselves with them ? Rather look at them and say "This is only a fleeting sensation in the body, but I am no more the body now than when I am asleep. Therefore, at this moment, let me fall asleep to this bodily condition and awaken to the mind, like a man who goes to sleep and dreams. As he may forget he is a pauper and in dream become a king, so I will create a new mind-world, and when the body brings a weak or painful thought, I will counteract it by a thought of strength, of cheerfulness and courage."

But suppose all dreams cease, what follows then ? A deeper sleep. The restless activities of the dream-realm vanish, the whole mind grows still and man enjoys perfect rest. Why not try to reach that state in our hours of waking by detaching ourselves also from the changing mind ? Let us watch its play of moods and say "It is true, foolish mind, you have these little waves

of anger, these waves of worry and distress, you feel out of sympathy, you criticise and condemn, but you are only a small part of me. Why should I, who am the greater, go your foolish way? No, I will choose a wiser path, a path of calmness, a path of steadiness, of such unwavering trust in a Supreme Guiding Power that I shall remain unshaken even when you are disturbed and falter." If we can thus cultivate the habit of standing like a witness, looking upon the ever shifting panorama of the mind as upon so many moving pictures, soon its troubled surface will grow quiet and we shall pass into a state of conscious dreamless sleep. Then, as in sound sleep, this outer shell which is born and dies, which gains and loses, which suffers and enjoys, will be forgotten. But are we gone? Is it a death-like state, a state of annihilation? Each one can answer for himself. When a man has been in sound sleep and awakes, is he not reanimated? Could that be if he had touched death? Life does not come from death. Is his mind clear? Then thought has not been annihilated, for clearer vision comes from thinking, not from mental blankness. Has he new hope and courage, as man always has when he rises from refreshing sleep? Then he has not returned from a region of dull hopelessness. The condition of sound sleep, then, cannot mean a suspension of activity, a blotting out of consciousness, but the passing into a subtler form of activity and thought, a withdrawing from the outer to the inner, from the many to the One, from the manifested to the Power that manifests. And only because man has

touched that Power seated in his heart does he come back recharged with life and energy

But when the individual ceases to be a detached part and becomes one with the Whole, when his entire organism seems unified and all the warring forces flow in one homogeneous current, what is that state? It is the state of *Samadhi* or super-consciousness. And by the loving provision of the Divine Mother we attain this state unknowingly once at least in every day, when we sleep soundly. It is the state of new life, without it we are dull and heavy. It is the state of new joy, without it we are sad and soul-weary. It is the state of new light, without it we grow blind and fall. And is it not then the state which every man must work for? It cannot be left a matter of chance, it is something which he should hold within his grasp at every moment. No human being can for one instant afford to be disconnected from his Source. If you knew that here was the only pure water in the universe, would you leave it? No you would build your house beside it and you would call out to others to join you until a city would spring up around you. If you had been told that in one spot only was there pure air and everywhere else was death, would you not always keep the road open to that place and never wander far enough away not to be able to return? Similarly, if you believe that there is one Source of life, one Source of knowledge, one Source of bliss, should you not discover for yourself the road to It and the way to travel that road? That is why the great Vedic Rishis constantly call to every man

Go within. Find your true nature, the Divine Essence of your being. Identify yourself with That for until That is found, danger threatens you on every side."

Be not content to sleep eight or nine hours out of the twenty four, but sleep every moment the sleep which means contact with the Source. Let all your life be a waking in the sound sleep state and a sleep in the hours of waking. Let the thread of your consciousness bind you unceasingly to the Centre. But, you will say, surely there is a difference between sound sleep and *Samadhi*, otherwise, why are not all men illumined when they wake? A great teacher in India once defined the difference to me thus. A man, when he falls asleep, is like one who backs into a room, his face is turned towards the door and his back to all that is in the room, therefore he sees only what is outside and nothing inside the room. The man who goes into *Samadhi*, on the contrary, is like one who enters face forward, he sees everything in the room, and what is left behind is not visible to him. So it is with us. We go into the state of sleep always with our senses pointed outward to the world. We drop asleep thinking of our worldly griefs and worldly needs of all the things which concern this little outer man, and when we wake, our thoughts are still pointed in that direction, and we have no consciousness of the place where we have been. Yet we have been there just the same and have had the benefit so far as we could without seeing it. The proof is that we come back refreshed. When, however, a man goes into *Samadhi* he goes with the whole

soul quivering for God Every fibre of his being is turned Godward, his inner eye is strained to perceive Him, so he quickly loses sight of what is left behind and sees only what is there Which one gains the greater good from his visit to that room? Which one is able to bring back the richer store of new strength and power? There can be no doubt as to the answer We have only to look at the contrasting lives of the sense-bound worldling and the God-illumined prophet to divine it

That which we have been doing like dumb animals, is it not time for us to begin to do as wise men? The whole lesson has been set before us We need not search the Scriptures for it, or go to a mountain cave to learn it. We have only to study what we do once at least in every turn of the sun There the lesson is written out clearly for us, and we have been repeating it all the while automatically and without understanding Now the time has come for us to repeat it intelligently and at our will But we cannot master the whole of it at once We must begin gradually Let us first try to detach ourselves from the tyranny of this body As we drop our physical ills and discomforts at the hour of sleep, so let us learn to drop them out of our waking consciousness At present we add to their power and reality by constantly dwelling on them whereas if we kept our attention fixed less on our bodily states, many of them would pass unperceived Also the body would be stronger, for constant thought turned on it wears and weakens it It needs to be left to itself, as children do Give it necessary simple care and then forget it Do

not always be a body Sometimes be a soul, or even a thinking mind

This does not mean, however, dwelling in the memory or imagination. A wholesome mental life does not consist in constantly feeding on one's own experience and opinions, or on those of others, but in passing beyond the petty personal plane to larger problems and forming habits of original thought. Everyone can do this who has the desire and determination to go to the origin of things. The value of memory is much over-rated. Remembering too often clogs the mind with useless materials and becomes a serious obstacle to concentration. It makes man retrospective rather than introspective. The enlightened man has no need of memory. It is necessary only to the little man. He is like a poverty-stricken housewife, who saves every small bit of cloth for some future garment, or like one who lives far from the spring and must store his water in rows of pails. It is because we do not keep in contact with the Source that we attach such importance to collecting facts and experiences. Let us touch That and we have just the knowledge we need at every moment without the aid of memory.

There is in the world one Supreme Consciousness. As that Universal Consciousness trickles down through the narrow channels of the senses, we call it sense-perception, as it runs in broader stream through the mind, we call it thought, when it flows through the intellect, we call it reason or discrimination, as it pours in spontaneous current through the heart, we call it moral beauty.

but when it passes through no one limiting channel, but manifests itself pure, undivided, single, then it is *Sama-dhi*, or the state of complete illumination. When this is reached, light floods the whole organism and every faculty attains its highest efficiency. Then alone is man's education complete. Every living being is travelling towards that goal, but each one of us may by our choice make the journey a long or short one. We may linger content and sense-bound in the dim cave of this body, we may grope our way about in the deluding twilight of the mind, or push on into the clearer light of intellect or reason, but never shall we stand in the full daylight until we develop our superconscious faculties. With those only can we see "face to face." Nor need we fear that we shall then belittle or neglect this outer physical shell. Do we find the master-workman throwing away his tools? As his skill increases, does he not discover new possibilities of usefulness in each one? So will it be when we become master-workmen of this life. Far from despising this instrument of body, mind and senses, we shall for the first time understand its true use and worth.

When we thus come into conscious possession of our whole being and learn to live in unbroken contact with our Source, we shall find within us an inexhaustible store of refreshment. We shall be like a man with an unlimited bank account. The poor man carries all his earnings in his pocket, but the multi-millionaire can afford to go about with only a few cents on his person, because he knows that he may always draw upon his

bank. So will it be with us. When we have established a conscious connection with that Divine Power within, we shall never lack for anything. If a perplexing problem confronts us, we shall have just the wisdom necessary to solve it. Is there an unexpected call upon our strength? We shall have more than enough for the occasion. Does some one turn to us in trouble or perplexity? By a look we can pierce to the core of his heart and understand his need better than he himself.

Such is the power for help and blessing latent in each of us. Have we the right then to go on in heaviness and darkness, asleep although we believed ourselves awake? No, let us rouse ourselves from this little sleep and begin to master the secret of that larger sleep. You may say, "I have not the time." Then leave your daylight hours as they are and begin merely with your hours of rest. Take five minutes night and morning from your bodily sleep and spend it in spiritual practice. If before you lose consciousness at night, you can fix your mind on higher thoughts, all your sleep will be like a meditation and your whole system will be renewed not only physically but spiritually. Then when you wake, do not throw away the real benefit of your sleep by at once loosening your hold on the inner and seizing the outer. Rather tighten your grasp, by directing your first waking thoughts toward the Supreme Fountainhead of all life and consciously uniting every part of your being with Him. Make it a rule never to let your worldly concern enter your mind until you have filled it full of God by prayer and meditation.

At the close of a few days take another five minutes from your rest, then another, until without perceiving it you will have transmuted at least one hour of sleep into an hour of meditation.

Through such simple practice the entire organism will become refined and purified, a sense of lightness will replace the heaviness which now so often overpowers us, and we shall suffer less from fatigue. Also the mind and nerves will be quieter, each task will be done with less strain and friction, there will be in consequence less waste of energy, and the system will no longer demand so many hours of rest. We find this among those who have attained a high spiritual development. While others sleep, they meditate; yet they show no signs of wakeful weariness. More than all else, a new world will open before us—a world of spiritual joy and beauty. And as by our higher vision we begin to discern the God within all things we shall feel that those around us who live unconscious of that Presence are really sleeping, while only those truly wake who walk with all their superconscious faculties alert, for as the Bhagavad Gita says: "That which is night to all men, therein the self-subjugated remains awake; and in that where all beings wake, that is night for the Knower of Self."



RAM NARAYANA

T III.

Contributions by the Editor.

WHERE IS GOD? WHERE IS GOD?

" Oh, where is the sea ? the fishes cried,
" As they swam the crystal clearness through,
" We have heard from of Old of the Ocean's tide
" And so long to look upon the waters blue ,
" The wise ones speak of the infinite sea,
" Oh, who can tell us if such there be ?
" The lark flew up in the morning bright
" And sang and balanced on sunny wings,
" And this was his song ' I see the light,
" And look over the world of beautiful things
" But flying and singing everywhere
" In vain have I searched to find the air ' "

Rev. Dr Minot D Savage.

CHAPTER I

SCIENTIFIC LITERATURE ON DREAMS.

UP to the beginning of the present century the study of dreams from the scientific point of view was unknown in Europe. Psychologists and philosophers rarely paid any attention to them except incidentally in connection with the study of imagination or association and trains of thought.

Dream, a Reflection of Waking Life

As regards the relation of dreaming to waking life, the majority of observers have held that one dreams nothing except what one has experienced or thought of in some form or other during the waking state. The innocent maiden cannot dream as does the courtesan, nor can the philanthropist dream as does the cynic. Bergson says, "I believe indeed that all our past life is there, preserved even to the most infinitesimal details, and that we forget nothing, and that all that we have felt, perceived, thought, willed, from the first awakening of our consciousness, survives indestructively." Hoffner, as quoted by Freud, writes "The dream is the continuation of the waking state. Our dreams always unite themselves with those ideas which have shortly before been in our consciousness. Careful examination will nearly always find a thread by which the dream has connected itself with the experience of the previous day". Helderbrandt, another authority quoted by Freud, also confirms

the same view. He says, "However strange the dream may seem, it can never detach itself from reality, and its most sublime as well as its most farcical structure must always borrow this elementary material either from what we have seen with our eyes in the outer world, or from what has previously found a place somewhere in our waking thoughts, in other words, it must be taken from what we have already experienced either objectively or subjectively."

Waking Life Never Repeats in Dreams

On the other hand, there is a number of writers who contend that during dreams we are transported to a different world altogether. The old physiologist Burdach, to whom, according to Freud, we are indebted for a most careful and accurate description of the phenomena of dreams, says, "The waking life never repeats itself with its trials and joys, its pleasures and pains, but on the contrary, the dream aims to relieve us of these. Even when our whole mind is filled with one subject, when profound sorrow has torn our hearts or where a task has claimed the whole power of our mentality, the dream either gives us something entirely strange, or it takes for its combinations only a few elements from reality, or it only enters into the strain of our mood and symbolizes reality." Strumpell, in his work on the "Nature and Origin of Dreams," writes, "He who dreams turns his back upon the world of waking consciousness. In dreams, the memory of orderly contents of the waking consciousness and of its normal behaviour is as good as

entirely lost" Another writer observes, "It is a remarkable fact that dreams do not, as a rule, take their elements from great and deep rooted events or from powerful and urgent interests of the preceding day, but from unimportant matters. The most shocking death in our family, the impressions of which keep us awake long into the night, become obliterated from our memories, until the first moment of waking brings it back to us with depressing force. On the other hand, the wart on the forehead of a passing stranger, of whom we did not think for a second after he was out of sight, plays its part in our dreams."

Resemblance between the Dream and Waking States

Among modern living philosophers, Prof. Henri Bergson of France has made a very important contribution to the literature of dreams. His conception of dreams is embodied in a recent work published by Messrs T. Fisher Unwin, London. This is an English translation of his lecture delivered before *Institute Psychologique*. In this essay, Bergson tells us that dreaming is not so unlike the ordinary process of perception as had been hitherto supposed. The points of resemblance between the dream and waking states, according to him, may thus briefly be summed up in his own words: "In the dream the same faculties are exercised as during waking, but they are in a state of tension in the one case and of relaxation in the other. The dream consists of the entire mental life minus tension, the effort and the bodily movements. We perceive still, we reason still."

Dr Havelock Ellis, another modern authority on the subject, has produced a big volume "The World of Dream" This book, as the author says, is based on notes of his own dream experiences as well as of his immediate friends taken soon after awakening The problem of normal dream, Dr Ellis finds very puzzling and mysterious, but he rightly observes "Our dreams are real while they last, but the interests of waking life absorb us so entirely that we rarely have leisure and still less inclination to subject our sleeping adventures, trivial and absurd as they must usually seem, to the careful tests which waking intelligence is accustomed to subject more obviously important matters to"

Freud's Theory of Dreams

It is evident that from views so conflicting and testimony so flimsy, it is hardly possible to derive a definite conclusion Recently, the investigations of Prof Sigmund Freud have done much to elucidate the problem of dream His writings have not only led to a serious scientific study of the phenomena of dreams but have considerably changed our attitude towards the subject Freud's conception is that a dream is not a senseless jumble but a perfect mechanism, and when analysed it is found to contain the fulfilment of a wish To forget is a part of human nature and is purposeful and desirable There is a method in forgetting based upon the principles of selection Painful and disagreeable impressions we are most apt to forget, when we meet with mishaps or failures we grieve over them for a time and then make

desperate efforts to forget them, that is, we repress them. This repression remains in the subconscious mind and comes to the surface in dreams, insanity, intoxication, hysteria, and other psycho-neurōtic conditions. The distortions in the repressed thoughts are the work of a psychic censor, which, in its turn, is a protective mechanism for the good of the organism. This Wish theory of Freud is now accepted by a large number of scientific men in Europe and America. It is made use of by neurologists in the psychoanalysis of mental disorders.

The two other pioneer workers in this field of investigation are Prof. Jung and Dr. Maedler of Zurich in Switzerland. Their school differs from that of Freud in many points. Maedler assumes two chief functions of dreams which he calls *cathartic* and *preparing*. The first means an unloading of emotions and the second an overcoming of the conflict, a freeing by means of what is called *sublimation*. The wish-fulfilment theory, according to Maedler, is vague and indefinite and above all one-sided, for it actually fails to embrace the important teleological side of the unconscious function of the human mind.

Dream Analysts

The details of the methods of psycho-analysis described by these investigators are too elaborate and technical to be described here, and moreover they are irrelevant to the solution of the dream problem before us. A large number of specialists in this line

have recently started work in Europe and America and they treat neurotic patients by submitting them to a process which they call *mental catharsis*. This process involves an enquiry into the innermost secrets of a man's life, which the subject himself does not fully understand and which are got out of him through the interpretation of his dreams. The following example will illustrate how the symbolization of a suppressed wish occurs and how it is interpreted —

A man about to leave town to visit friends in the country dreamt as follows "I was working on construction work, as I had done in my earlier days, and seemed to have a gang of men working under me. One of them, younger than the rest, apparently a boy about 14 years of age, got tired, and asked me for a book to read. I handed him a book, and he sat down by the roadside and started reading, while I returned to work. Then I suddenly realized that in the book I had given him was a diary (which really had been destroyed years ago) which contained a complete story of my life, which I did not want anybody to know. I returned to the boy and asked him to return me the book. He refused, I struggled with him and took it away."

Analysis of this dream revealed the following. Free association with the boy to whom he had given something brought out a woman, the wife of the man he was to visit, who at a previous time, had come to the dreamer with her troubles, which were principally of a sexual nature. He had given her advice on the matter (the book in the dream), and in so doing, he had told much

of his own life and sexual difficulties (the diary) Afterwards he had regretted this, as she was an intimate friend of the village gossip. He feared the confidence would be spread at large. The dream then meant, "I have given this woman who asked me for aid (book) the story of my life (diary) and wish I had not done so. I would like to take this knowledge from her." The dreamer admitted the truth of this, and stated that he would feel much easier if he could take away from the woman the knowledge of his private life which he had given her.

That there is much in Freud's contributions to the psychology of dreams that is of great value to physicians and psycho analysts, we are glad to acknowledge, but his attempts to trace every dream, in its ultimate analysis to the unrestrained play of suppressed desires of sexual origin, have made his theory almost ridiculous, and have caused it to be looked upon with contempt even by many of his own contemporaries.

A recent writer on the subject, Mr J. W. Wickwar, the author of "Dreams - What They are and What They Mean," thus expresses his opinion regarding the Freud's theory of dreams. "The intelligent mind cannot accept this new teaching, it is too crude. If it is correct, then every one who dreams is a moral leper. We say frankly we do not believe it, neither do we believe in *Herd Instinct* as applied to the human family. Probably as has been said, the investigations into this new psychology have been made among a people of low moral type and degraded culture, but this is inevitable,

considering that the investigations have been made in those cess-pools of Europe, the Empire of Kultur!"

Mr. Wickwar sums up his own views in the following words "What are we to say of dreams? If they are not, in many instances, the natural sequences of an overwrought brain, how account for them? It would seem that the imagination, by night as well as by day, is always alert, and that often, against our wills, it intrudes where it is least commanded or desired. While awake and in health, this busy principle cannot much delude us, it may build castles in the air, and raise a thousand phantoms before us, but we have every one of the senses alive to bear testimony to its falsehood. Our eyes show us that the prospect is not present, our hearing and our touch depose against its reality, and our taste and smelling are equally vigilant in detecting the imposture. *Reason*, therefore, at once gives judgment upon the cause, and the vagrant intruder, *Imagination*, is imprisoned or banished from the mind. But in sleep it is otherwise, having, as much as possible, put our senses from our duty, having closed the eyes from seeing and the ears, taste and smelling from their peculiar functions, and having diminished even the sense of touch, by all the arts of quiet, warmth and softness, the imagination is then left to riot at will, and to lead the understanding without a defender. Every incursive idea becomes a reality, and the mind, not having one power to prove the illusions takes them for the truth."

We addressed many a follower of Freudarian school

on the subject, but not one of them attempted a reply to our enquiry, nor was a satisfactory solution of the problem to be expected from that source. They have, as a matter of fact, studied the subject from the professional point of view, and have indeed succeeded in treating cases of hysteria and other neurotic ailments, but they gave no thought to the study of dreams with a view to arrive at a solution of the riddle of the Universe.

Books Recommended

Those of our readers interested in the psycho analytic study of dreams are recommended to read the under-mentioned books —

1 *The Interpretation of Dreams*, by Prof Dr. S. Freud, translated by A. A. Brill, M.D. and published by the Macmillan Co., New York, 1913

2 *Papers on Psycho-Analysis*, by E. Jones, M.D., M.R.C.P. and published by Baillière, Tindall & Cox, London, 1913

3 *Psycho-analysis*, by A. A. Brill, M.D., published by Saunders Co., Philadelphia & London, 1913

4 *The Meaning of Dreams*, by I. H. Coriat, M.D., published by Little, Brown & Co., Boston, 1915

The following Monograph Series, issued by the Journal of Nervous & Mental Diseases Publishing Co., New York —

5 *Freud's Theories of Neuroses*, by Dr. E. Hitschmann of Vienna.

6. *Wish fulfilment and Symbolism in Fairy Tales*, by Dr F Ricklin of Zurich

7. *Handbook of Mental Examination Methods*, by Dr S I Frohcz of Washington University

8. *Dreams and Myths*, by Dr. K. Abraham of Berlin.

9. *The Dream Problem*, by Dr A. E. Maeder of Zurich

CHAPTER II

VEDANTIC CONCEPTION OF CREATION

THE Vedantic conception of the world creation has its fullest expression in the Upanishads, Yogavasishta Maharamayana and other Sanskrit works. The subject is very vast in scope, but we will confine ourselves here to one of its aspects alone, viz., the dream creation and its relation to the waking state and the ultimate Reality.

Mental Nature of Creation

The first point that the Vedanta philosophy emphasises in this connection, is that in the truest sense of the word a creation can, in no case stand outside its creator. The dogmatic assertion that the creator has made the world out of an independent and eternal substance, existing outside himself and subsisting by itself, says 'Vedanta, cannot be made in regard to creation which is quite different from constructing or building up with the help of the material supplied. This is an unquestionable doctrine, to deny it is to affirm that the masons and carpenters are the real creators of the things they construct. As far as the plan of construction goes, we may indeed call the engineer its creator, author or father, but here too the concrete product is not *his* creation. He is simply the maker of the design

or plan and not of the *object* constructed according to that design. Hence we have to admit that so far as his creation is concerned, the creator is the only reality and that his creation cannot exist apart from him.

Now, the question arises. Is the created world the creator himself? No, this cannot be the case, because the created world seems to be made up of many and various things, and is, moreover, constantly changing, and even in other ways it does not tally with the idea that we are compelled to accept regarding the creator. It seems to have innumerable independent entities and lacks the unity and indivisibility of an integral substance.

Now, if the universe is not the creator himself, it must be nothing, a non-entity. Such, indeed, is the inevitable conclusion of the mind at first thought. But this will not satisfy the seeker after Truth or the inquisitive mind, for every one of us is sensible of the existence of the universe.

Then, if it is neither the creator himself nor mere nothing, what else can the Universe be? In one form or another, the question must arise. There is no escaping from it. Now, if the universe exists at all or even if it seems to exist, it must proceed, in one way or the other, *from the creator himself*, as he is supposed to be the only existent being. Something can never come out of nothing and the problem still remains, from what has the creator created the universe?

Some philosophers answer the question by saying that he creates from a part of himself. But even this

will not do, for the creator, according to Vedanta, can neither be subtracted from nor divided into, and in that case the necessary consequence will be that there will come into existence two or more separate beings, independent of each other and this is quite contrary to the *advaita* philosophy of the Vedant. What then can the created universe be, if it is neither the creator himself nor created by him by the process of separating himself into parts? Let us see if there can be any other way by which the creation of the phenomenal world can be explained.

creation everywhere—and all of us, being units in the whole, create our own worlds on the same model. The whole exists potentially in the minutest part, and we can realize its hidden or latent nature manifested in and through our own selves.

Our dreams supply a typical illustration of this strange phenomenon of creation. Every human being, when he sleeps, creates a universe, and just as his dream is all inside his mind and not a bit beyond him, in the same way is this world inside the mind of our creator, who is called *Brahmā* and whose creation is the *Brahmāṇḍa*.

Whenever we forget ourselves and are lost in our own thoughts, taking them to be, for the time being, external and separate things—be it in sleep or in day dreaming—we act the *Brahmā* and create our own *Brahmāṇḍa*, which we know to be existing within our own minds the moment we are awake. Ignorance, therefore, partial or complete, is the principal factor concerned in the creation of a world. The Vedantists call it *avidyā* or *māyā*. It means the absence of knowledge of our real self.

The nature of creation varies according to the depth or degree of ignorance. When we are absorbed in our thoughts during the day time and are partially conscious, the figures created are dim and indistinct, but as we go deeper into a sub-conscious state for
has the ant,

Some I even suspect that they exist only in our that he crea.

Thus we see that man mentally creates a world for himself every night, and in so doing he uses no outside material, nor does he reproduce himself, or lose any part of himself in this act of creation.

Now, in accordance with the principle of "*Pavā* to *Brahmānde*,' called by the occultists "*As above so below*,' the Vedantist thinks himself justified in considering that all creation is mental in a manner akin to the process whereby man creates mental images. Just as we human beings create a world of our own in our mentality, so does *Brahmā* create his *Brahmāṇḍa* or universe in his own mentality, with this difference that, while our world is the mental creation of a finite mind, that of *Brahmā* is the creation of an infinite or universal mind. The two are similar in kind, but vastly different in degree.

This is the principal point to be understood in connection with the Vedantic conception of creation. The universe and all it contains, is a mental creation of *Brahmā* and is nothing but mind, and just as the dreamer is beyond the temporal and spatial relations that hold in his dream so *Brahmā*, the great creator, is above the laws that hold good in his creation.

This doctrine of the mental creation of the universe should not, however, be misunderstood. From the standpoint of *Brahmā* no doubt, the world is a mental creation, and all the laws and phenomena in it are nothing but states of the creator's meditation or dream, but from our standpoint, who are finite and created beings, the universe must be treated as objec-

tive and real, quite independent of our fancy or imagination. However much we may try to dissolve the external universe, we can never succeed. It is beyond our control. The world is a reality as far as we are concerned and it must always be treated as such. The important point to be remembered is, that it is the same with the waking world as with the dream state. You can shake off neither of them so long as you are *in* and *of* it. Unfortunately for a man who does not quite understand the Vedanta philosophy, the first thought that strikes him, as soon as he learns this truth, is that the world and all it contains, is a mere illusion, an unreality and a mirage. Obviously human instinct, as well as common sense, should together revolt against such a conviction, and a man who acts and lives in the world with this idea uppermost in his mind, is sure to come to grief. Just as it is no joke to stop a dream, good or bad, at will, so it is no child's play to attempt to wind up a world that is *terribly real while it lasts*.

According to the Vedanta philosophy, the Ultimate Reality—*Kutasthotman* or *Satchitānanda Brahman*—undergoes no change or modification of any kind. The creative process begins from the universal consciousness or *Brahmá*, whose *phur* or active state is the manifestation of the universe and *aphur* or inactive state is dissolution or disappearance (*pralaya*) of all manifested universe. The creative principle or *Brahma* is to the *Kutasth Brahman* or *Paramátman*, what sunlight is to the sun. The simile, though not quite

exactly representing the Vedantic conception, gives an idea of the relation existing between the creative power and the Absolute Reality. The nature of the creative principle is the same as of its source or centre—*Sat-chit-ānanda*, literally, *Existence-Consciousness-Bliss*. The sunlight, as we know, is the cause of all life and energy undergoing all kinds of modification, involution and evolution. The sun is present as a whole in the minutest ray of light, yet the real sun is free from all changes (*vikāra*) that appear in the light. On the other hand the sunlight by itself has no independent or separate existence.

Now, the question for consideration is, how shall we explain the creation of this manifold variety out of one uniform substance—all pervading—the emanation or light (*chamākhār*) of the one *Satchitānanda Brahman*?

Law of Polarity

At this stage, it seems necessary to explain another great principle of Vedanta, which goes by the name of the Law of Polarity among the modern psychologists and occultists. This most important principle of Vedanta is the only key to solving the problems relating to the questions of "One and Many," "Uniformity and Diversity," etc, which metaphysicians have to encounter in their investigation of the ultimate Reality or the Thing-in-itself. One, posits 'being,' the other 'not being,' a third believes in the existence of 'being' alone, while a fourth denies

both Now, the Vedanta holds that these and other perplexing problems are easily explained by the Law of Polarity which is the master-key to the mystery of creation It also serves to explain and elucidate many well-known paradoxes of Indian as well as foreign thinkers, *e g* "Thesis and Antithesis are identical," "Everything is and is not at the same time," "Opposites are the same," "Extremes look alike," "All truths are relative," etc, etc

Anaxemander's theory that the primordial substance was an indeterminate body containing potentially the extremes—hot-cold, white-black, etc,—by the evolution of which definite substances were generated, is clearly a forecast of that antithesis of potentiality and actuality, which from Aristotle downwards, has been the basis of so many and various theories of development

Again, Heraclitus conceives of the incessant process of *flux* in which all things are involved as consisting of two sides or moments—generation and decay—which are regarded as a confluence of opposite streams Thus transition or change was made to be viewed as the identity of existence and non-existence

The Vedantic principle of *dwanda* (duality) or the pair of opposites (*pratyogis*) embraces the truth that all manifested things have two sides or aspects with manifold degrees between the two extremes or poles, which both partake of the same nature in their essence The teaching is to the effect that the difference between things seemingly opposed, to each other is only a

matter of degree. Thus mind and matter are shown to be the two aspects of the same thing, the intermediary points merely representing as many zones or planes with different degrees of vibration or mobility.

This great Law of Polarity lays down that wherever there is a pair of opposites or contraries, the underlying substance (*adhistāna*) is always one and the same. The two poles are really the two ends of the same thing. The simplest expression of this law is seen in the phenomenon of positive and negative poles of a magnet, after which it is called the Law of Polarity. The characteristics manifested at each pole are diametrically opposed, but both these contrasted properties are of the same unit. What you can posit of one pole, you can never posit of the other, yet they are both aspects of the same thing.

This law holds good in all the planes of existence. In the *physical plane*, heat and cold, light and darkness, motion and rest, etc., in the *mental plane*, pleasure and pain, love and hate, mind and matter, etc.; and in the *spiritual plane*, consciousness and unconsciousness, knowledge and ignorance, Brahman and *móyá*, etc., are all polarised expressions.

To make it more clear, we take heat and cold as an example. Look at the thermometer and see if you can discover where heat terminates and cold begins. The two terms, heat and cold, simply indicate varying degrees of the same thing, call it by any name you please. The thermometer shows many degrees of temperature, the lowest being called cold and the highest heat. Be-

ween these two poles are varying degrees of heat or cold, call them by any of the two names and you are equally correct. The higher of the two degrees is always warmer, while the lower is always colder. There is no absolute standard, all is a matter of degree.

In the same way can knowledge and ignorance (*vidyā* and *avidyā*) and consciousness and unconsciousness be explained. They are regarded as being opposed to each other, entirely different and irreconcilable, but viewed in the light of this great Law, they are merely different terms applied to the two poles of the same thing. This in brief is the Law of Polarity. We will now turn to its application.

Man, in the present state of consciousness, cannot grasp the absolute point of anything. For example, he cannot think of absolute consciousness, nor can he conceive of absolute time or eternity or of absolute space or infinity. He can know only the relative aspects of these, because he himself is acting in the relative plane.

The world, as it appears to us, in dreams or in the waking state, is the relative aspect of the ultimate Reality. The dreaming state has only a relative existence is compared to the waking, and the latter, in its turn, when compared to the absolute, also fades into an unreality or appearance. The absolute may be expressed as "The thing as it is" and the relative as an imperfect view or appearance of the "Thing-in-itself." To the absolute, the Vedantists give the name of Brahman and to the relative the name of *māyā*.

According to the law of Polarity, extremes not only look alike but also partake of the same nature, they are in reality the same. Constant and unstirring Being is the same in essence as Becoming. The post-Kantian German philosophers have especially emphasized the latter aspect of existence and some of them indeed have gone so far as to say that Reality is a *flur*, a constant motion and never-ending flow. In the earlier writings of Schelling existence is represented as a *becoming*, or a process of evolution. Matter and mind, the two sides or the polar directions of the one substance are each viewed as actively advancing by an uninterrupted succession of stages. Schelling conceives of the gradual self-evolution of nature in a succession of higher and higher forms brought about by a limitation of her infinite productivity, showing itself in a series of points of arrest. Henri Bergson, the most eminent of living philosophers, speaks in a somewhat similar strain, when he says —

"Intellectuality of mind and materiality of things are not due to separate substances, mind and matter, nor are they even distinct movements, but two processes in one and the same movement. Each has an opposite direction of the identical movement, that is the other. When we concentrate our attention on our innermost experience, we perceive the reality of our life as pure duration in which the past as memory exists in the present and presses forward with the whole activity of our will into the future. This is one point, one sharp point, in our existence, which marks the actually present mo-

reality out of a constant flow of an immaterial Reality throws a flood of light on what is generally discarded as mythological and imaginative—the idea that time, as we find it passing, does not exist as such. It is the duration thought about by Brahma and not the duration in which he lives or endures. The world is material and extensive when looked at from a human standpoint, but immaterial and mental from the Creator's point of view. It is consequently declared that Brahmá's day is equal to 4 millions of human years. It is well nigh impossible to calculate the temporal relations between the two grades of Reality, yet their significance is clear enough. Brahmá creates the Brahmánda by his own mental activity. In simpler, though analogical, language the universe is in Brahmá's mind emanating therefrom in the same way as the dream world emanates from the human mind. Thus a man, when he creates a dream world, is in his own poor way a sort of amateur Brahma. To be convinced of this, we have only to reflect how full and vivid are some dreams and how within the space of a few minutes the events of a lifetime are often compressed.

Creation a Flux

As already stated, there are two states of the creative principle known as Brahmá or the universal consciousness, viz *phur* and *aphur*. The first is called *rachná* (creation), *sfurn* or which, in the language of the occultists, is termed *polarization*. The idea of the second or *aphur* state is beyond the comprehension of

ordinary human mind and is akin to *sushupti* or the condition of deep sleep. The *sfurti* or motion in the infinite ocean of spirit or consciousness corresponds to Bergson's vital impulse or the generative force. It is described as the wind blowing down in the main streets, in the city, leaving little individual eddies in the corners of the side streets, even in its foremost parts, diffusing itself into eddies and swells, but ever pushing forward, though leaving so many apparently fixed parts of itself behind and ever free. In another place we find the whole existence likened to one vast movement wherein the street corners of the last metaphor are not fixed, but are simply movements in the opposite direction and the eddies of individual species and things are caused by the conflict of the positive movement with its inverse, and one is left to a picture of the Universe of which the only adequate description is given in the book of Genesis, "In the beginning there was chaos."

Motion, therefore, is believed by all philosophers to be the basis of all physical structure, of all form and of all life. It is also the universal basis which underlies every manifestation of *force* of whatever nature it may be. Motion causes heat and the absence of motion implies cold. Swift motion of atoms in opposite directions transforms them into various shapes and figures, and absence of motion implies a formless universe. No stars, suns, planets or moons, no vegetation, not even the ether, could exist without motion. There would be no organisms, no earths, nor minerals, nor water. This is the result which modern physical scientists have reached

They say that motion causes light and therefore absence of motion implies darkness, and further believe that a thing without motion is dead, although they have no experience of a really dead thing. The conclusion which is thus logically reached is borne out by the Book of Revelation where it is stated, "In the beginning the Earth was without form and void and darkness was upon the face of the deep"

Even Bergson was so deeply absorbed in his philosophy of *flux* that he ignored the other, viz the *non-flux*, *apflux* or motionless aspect of consciousness. Consciousness without thought is understood by all Western philosophers as void, a nonentity and utter darkness. Vedanta tells us that, what we look upon as nothing and darkness, is absolute Existence (*sat*) and all light, and that it is motion (*sfurti*), a power of the Absolute, that makes the Reality appear in diverse forms.

According to the law of Polarity, spirit or consciousness and matter partake of the same nature, they are in reality the same, being the two aspects of one underlying substance. Modern science has also come almost to the same conclusion, though through a somewhat different process, and has proved to the world that the seemingly inert matter is an outward expression of inward consciousness. Professor J M Baldwin of America, who has been a close student of mental development in the child, argues with great force that consciousness is inseparable from life, and that the lowest manifestation of life has its correspondent of consciousness. Professor Jagadish Chandra Bose of India has studied lower

forms of life as well as of minerals and metals, and as a result of many interesting experiments, has reached a similar conclusion of an ever-present consciousness in every object. Quite recently, Professor Larkin of Lowe Observatory in America, has discovered in the *electrons* or *ions* of atoms, all the properties of consciousness. His researches in the astronomical field have further led him to believe that nothing but mind exists in the whole universe. He calls the electrons by the name of *mentoids*.

We hope that the day is not far off when science, by its own methods of investigation, will ultimately prove that this many-coloured carpet of the universe is made up of one uniform substance which is not darkness but light itself. What that substance (*vastu*) is, it will yet take centuries for physical science to tell. Those seekers after Truth, who do not want to wait for centuries, but are desirous to know the Truth now, must seek the help of old Hindu Vedic philosophy as taught in the Upanishads.

Samādhi

The teaching of the Vedānta philosophy is that only direct experience of the underlying Reality (*adhīstāna*) in the *samādhi* state can remove the illusion of manifold appearances of one unchangeable substance. The illumined souls, who have succeeded in acquiring the *samādhi* state tell us on returning from it, and their utterances are corroborated by writings in the Upanishads, that the Thing-in-itself or the ultimate

Reality is one without a second (*advaita*) It is the *sfurn* or motion that gives rise to the illusion of manifoldness

What motion can do to a thing that is originally motionless and unchangeable, has been clearly demonstrated by the recent invention of kaleidoscope or cinematograph The whole show is simply an illusion due to a rapid succession of distinct images During the dream state, we are as it were, gazing at a constantly revolving kaleidoscope in which every turn produces a new pattern, so that if the instrument were conscious, we should say that each succeeding picture was suggested by the immediately preceding one The rapidity of the motion gives the whole panorama an appearance of stability in the same way as a rapidly revolving fly-wheel appears stationary In the dream as well as in the waking state, it is the different grades of motion that make the same thing look in so many varieties and colours, but the material is one and the same. Vedanta tells us to stop this cinematographic machinery of mind (mental *vikshepa*) and we will know the underlying Reality It is the practice of concentration of mind that reveals the whole secret of creation

The *samādhi* is the state of mind when the latter is free from all *vikshepa* or motion It is the same as *sushupti* or dreamless sleep with this difference, that *sushupti* is a natural process while *samādhi* is an acquired state, the result of a mental practice (*abhyās*) Both are similar in essence, but different in the degree of knowledge. In the former, knowledge (*ānāna*)

assumes a latent (*sumon*) state and consequently its opposite (*prityogi*), ignorance is manifest (*vishesh*), and therefore a person, when he comes out of it, says that he saw nothing there and was unconscious. While in *samādhi*, on the other hand, the ignorance is latent and knowledge is manifest, and the person, on returning from it, says that he was all consciousness, and that he experienced a state of bliss and saw nothing outside himself. In reality, both in *samādhi* and *sushupti*, the self is in a state of absolute rest, but in the one he knows and in the other he forgets.

Here one may ask, how is it possible for the two opposites (*prityogi*)—knowledge and ignorance—to exist together? How indeed is it possible that light and darkness be present at one and the same time? To this, the Vedānta says that the two opposites cannot remain together in *vishesh* (manifest) states, only where one of them is *vishesh* and the other *sumon* can they be present together. A match stick can be brought in a dark room without removing the darkness of the room. In light, there exists darkness but in the *sumon* state. Light and darkness both originate from one source, the sun.

Vāsnā (desire)

Another question that deserves our consideration is: What is it that gives rise to *sfurati*, flux or motion in the infinite, calm (*shant*) ocean of consciousness? The Vedānta says that it is the *manuḥ, chhā*, or *will*, inherent in the very nature of conscious-

ness that produces a sort of commotion in that ocean. This Vedantic conception resembles the theory of *elan vital* of Bergson as the cause of creation, or the *wish* theory of Prof Freud, which serves to explain the dream creation. These investigators in the field of psychology are doubtless unaware that it was Gautama Buddha who, early enough in the world's history, declared in unmistakable language the truth that *vasnā* (desire) was the cause of *samsāra* (creation), and that a total extinction of *vasnā* was the only remedy to escape the miseries and pains of *samsāra*. Charles Darwin, the well-known naturalist, also proved by his researches that *desire* was the cause of evolution. The first embryonic form of life called *amāba* has a strong desire, and in its efforts to protect itself and preserve life, it develops new and higher characteristics until another species is brought into existence.

Viewed in the light of the law of Polarity, the supreme will or *mauṣ* and the *vāsnā* (desire), are the same in essence and perform the same functions in different planes of existence. In the universal consciousness, creation of the Universe is the result of the supreme will—*maṁk kṛ mauṣ*—and a process very much akin to this is also observable in the lower planes. Conscious desire with full knowledge of what one does is called will. The desire in its lower phases, in a *jīva*, when associated with ignorance (*avidyā*) assumes the forms of—*āśa*, *kāmnā*, *trishnā*, etc (interest, desire, wish, etc)—and lower still it is expressed as *kāma* (sex desire), *krōdha* (anger), *lobh*

(avarice), *moh* (attachment) and *ahankāśa* (selfishness or egotism)

Avidyā (ignorance) or *Māyā*

Desire or will, being the origin of the world creation, what keeps it going is the next question to consider. To this factor, the Vedānta gives the name of *māyā* or *avidyā* (ignorance). It is the most important and the principal agent concerned in the continuance of all *raśna* (creation), a contested and knotty point for the *anti-vedāntists* to understand. It is the same which Freud calls forgetfulness in dreams. It is a necessary result of *vīśṇū*, and the stronger the *vīśṇū* the deeper is the ignorance (*avidyā*). It is almost impossible for a man to create dreams by consciously desiring them, without forgetting his waking state existence. Try, if you wish, to shut your eyes and forming mental images, but so long as you are conscious you find it impossible to conjure up life-like figures. The one essential condition for dreaming as well as for other forms of creative activity such as seeing departed friends and relatives, meeting one's *īśhṭāra* (god) or an absent or dead *guru* (teacher), hearing *śabdās* (voices) of supernatural beings and receiving messages from the Mahātmās in the Himalayan mountains, etc., etc., is that the aspirant should forget himself. In hypnotic performances and similar practices also, unless the subject or disciple loses his waking state consciousness or in scientific language, passes into a subconscious

state of mind, he cannot see a suggested scene or receive instructions from his *guru* (leader)

From the standpoint of Polarity, *avidyā* or ignorance is the opposite of *vidyā* or knowledge, with various degrees between them. During deep sleep (*sushupti*) man is quite unconscious, and both desire and intermediate stages between *vidyā* and *avidyā* become latent, the necessary consequence being that all *raśmā* (creation) stops, and this extreme coincides with the other extreme of consciousness, the absolute knowledge in which also no creation is possible.

Monism and Pantheism, a Reply to Antivedantists

A thorough knowledge of the great law of Polarity will enable the student of Vedanta philosophy to understand that the underlying Reality is one, and that apparent differences in various schools of philosophy and religions are all a matter of degree, or relativity. Monism and Pantheism, being the two polar ends of the same underlying principle, look alike. It is the ignorance of this law that has led many a person to lose faith in the well-established and unrefutable *Advaita* philosophy of Vedanta, the basis of all religions. In the author of the "Key of Knowledge," for instance, we have the most modern example of a disposition to discredit Vedanta. It is certainly a well-written work on Jain philosophy, but the author exposes himself to criticism when he seeks to undermine Vedantism. He discusses the subject of dreams from the Vedantic point of view, but subsequently we find

him gravitating to the opposite pole till he is eventually stranded on the rock of Pantheism, what may be better termed *anekism* as opposed to *adwaitism*. And here finding himself helpless and resourceless, he vainly cries that the number of Gods is as innumerable as the *jivas*, thus confounding appearances with Reality. We are tempted to examine a few of his important statements. On page 117 of the "Key of Knowledge" we find the following —

"The doctrine that Brahman is the only existence and all else an illusion, or *mayá*, to use a technical term of the Vedanta philosophy, likewise is far from establishing monism, since we are given the duality of Brahman and *mayá* to start with. It is permissible to ask whether this *mayá* be a thing which actually exists or not. No other alternative is possible, since nothing can exist and not exist at the same time. Now, if it be said that it is an actuality of existence, then there remains no manner of doubt about the duality of mind and matter, but if it be urged, on the contrary, that it is not endowed with existence, then it is impossible that that which has no existence whatever should ever be perceived. This is the dilemma from which Vedanta has never been able to extricate itself except to its own satisfaction."

In his description of the nature of dreams, quoted elsewhere* in this volume, the author himself explains that the dream world has no actuality of existence and yet the dreamer sees it as a reality. Is it not the best example to show that even that which has no existence whatsoever can also be perceived? The Vedanta calls that which makes such an impossibility a possibility, by the name of *mayá*, and says further that it is *amarvach-nyá*, i.e. incapable of a definition, because being itself a

* See Chapter III.

non-existence, it possesses a wonderful *shakti* (power), of making an unreality look as real. It is *māyā* that makes the dream creatures believe in their being realities and defy those who say to the contrary. It is *māyā* that has whispered in the ears of every human being that he possesses an independent and separate personality. The paradox of existence and non-existence of a thing at one and the same time is thus explained by Vedānta. From the standpoint of a knower of Truth (*gnāni*) who has realized the underlying Reality or one, who is awakened, *māyā* and its work, the creation (*rachnā*) or dream, have no existence whatever, but in the eyes of the ignorant (*agyāni*) or one who is yet asleep, the creation does exist and has every appearance of a reality.

Further, on page 122 of the same book, the writer says —

"Lastly, from the practical side of the question, Vedānta cannot be said to have been proved to be a practical creed, since Brahman has never needed liberation, and the individual souls, being pure illusory forms of subjective hallucination, are debarred from its attainment. Hence no one can be said to have ever been benefited by its teachings, and since no religion whose doctrines have never been subjected to the test of practicability can be regarded as a practical system of God-realisation, Advaitism has no right to rank with those that have been proved to be practical. Hence, its authority rests purely on the conjectures of men, and is not supported, in the least degree, by the testimony of any one who may be said to have benefited by its wisdom. We might now even liken the world to dream, if we like, but result cannot be different, since the termination of a dream only means the extinction and not emancipation of the dream creatures. Hence the soul which approaches the Advaita Vedānta, with a view to obtain everlasting

happiness, must prepare itself to be wiped out of existence. It is clear from the above criticism of the doctrine of Idealism that its aspiration to attain monistic culmination is foredoomed to failure."

In the first place, the author condemns Vedānta as an impractical creed and wants testimony as to who have been benefited by it. He wants to see and have a talk with a person who has obtained emancipation (*moksha*), in other words, he wants to learn the truth of Vedānta from one who is *awakened*, and he is, at the same time, afraid of the extinction of his own personality. His case is exactly like that of the dream creatures asking the dreamer to prove to them during the dream that it is a dream and to show them a man who is awake. We admit that it is impossible and that is exactly what the Dream Problem establishes. How is the dreamer to prove to his dream creatures during the dream that it is a dream? If he tries to prove by waking up himself and thus giving them what in Sanskrit, they call *pratyaksha pramāṇa* (direct proof) they all disappear. During the dream state, the dream creatures are as much afraid of losing their personalities as are our friends in the waking state. It is here that Vedānta comes to our help and boldly declares "Don't be afraid of your illusory existence, it is the false personality that will exist no longer after awakening. The real self, of the dreamer as well as of the dream creatures, is one and ineffaceable. Mistake not the extinction or wiping out of existence of dream-personality for the extinction of your real self."

Now, whether the false (*kalpit*) personalities of the

dream creatures or of the dreamer wake up or not, does not affect the real self, the *sálsá*, who is ever *sat* (Existent), over *chaittanya*. (Conscious) and ever *ánanda* (Blissful), resting comfortably on the bed of eternity and needs no liberation.

The author seems to have embodied his own conclusion in the following passage (page 124 of his book) —

“As a result of the foregoing discussion, we may say that neither Idealism nor any other system of philosophy can ever hope to succeed in solving the world mystery, without recognising the existence of two fundamentally different substances, the *conscious* and the *unconscious*”.

This is exactly what we hold. Indeed by emphasising the importance of the law of Polarity we have signified in unmistakable terms our own adherence to this doctrine. We also hold that unless we take the position of a dualist and assume or suppose a *kalpit anarvachinrya máyá* as opposed to Brahman, it is impossible to examine the so called world-creation. But if, instead of calling it unconscious or *ajna* of the Jains, the Vedanta gives it the name of *máyá* what difference does it make?

Advaitism is symbolised by complete *Silence*. The moment we talk or write or even think of the subject, we come down to the plane of duality and are bound by the law of Polarity. The Absolute is beyond the pair of opposites. It is neither conscious nor unconscious, neither one nor two. It is a matter of realization only and not a subject for discussion. Wake up, says Vedanta, and you will then know the actuality of Existence.

CHAPTER III

DREAMS ARE REAL WHILE THEY LAST

ALL writers and religious preceptors may be grouped into three classes, according to their views regarding the nature of dreams. *First*, the material scientists who believe that dreams are imaginary products of human mind, having no real or independent existence of their own, and that the waking state world, on the other hand, is a reality and has an actuality of existence. *Secondly*, there are occultists and theosophists who hold that dreams are as real as the waking state creation, with this difference only that the dream is a spiritual (*sukshma*) or subtle plane and the waking state is a physical or *sthul* (solid) plane of existence. They further believe that the astral body or *sukshmarsharīra* of the dreamer goes out of his physical body during sleep and meets the astral bodies of the dream creatures. *Thirdly*, there are the Indian philosophers, the Vedantists, who contend that there is no difference between dream and waking states, that both are mental creations, the latter being a creation of universal mind or *Brahmā* and the former a creation of individual mind or *jiva*. They tell us that both have relative existence and are mere phenomenal appearance of the one underlying Reality.

Our Contention.

We are not at variance with any of the above classes and believe that the scientists, the occultists, and the

realists are all correct from their respective points of view. We only contend that a dream appears true to the dreamer in every detail as long as it lasts. Its illusory, mental or spiritual nature is known only when one wakes up.

None of the kind gentlemen who have written in response to our Dream Problem except the author of Solution No XIV, has given this point the importance it deserves. We recognise the dream *as such*, only on returning to the waking state, when all sorts of arguments are advanced in support of the former being unreal and visionary. Almost all writers have handled the subject of dreams from the standpoint of the waking state, none appears to have thought of studying it locally through the eye of the dreamer himself.

We agree with Havelock Ellis, Freud, Scholz and all other writers on this subject who say that dream visions are changing every moment, that there is no coherence among, or arrangement in, the fleeting events and figures of those visions that extraordinary and curious scenes are witnessed, in a dream without wonder, that one dreams nothing that one has not experienced or thought of during the waking state, that the dreamer's will-power is suspended—that there are deficiency of connection, absence of continuity and want of consistency between any two dreams, and so forth. We also agree with Mr C. R. J. who says that dream creatures are soulless and brainless and have no physical bodies. But the question is, do we ever recognize these distinctions during the continuance of a dream? What reply have

we to offer when we are told by Indian sages like Vasishtha and Shankracharya, that exactly the same illusion surrounds us during our so-called waking state, and that we do not notice it because we are all along asleep as compared to our real state?

Keeping the fact in view that so long as a dream lasts, it appears to be perfectly real we challenge any one in the waking world to prove that a dream is different from the so called waking state

That the dream world appears to be true so long as it lasts, and that the distinction between it and the waking world are points not cognizable during the dream state, have been admitted by many writers on the subject. Dr Havelock Ellis, the author of "The World of Dreams," says on page 98 of his book, "We have no means of distinguishing the real world from the world of our visions," and on page 281 he says, "Dreams are true while they last, can we, at the best, say more of life? Men have taken out of their own hearts their best feelings, and their worst feelings, and have personified and dramatized them, bowed down to them or stamped on them, unable to hear the voice with which each of their images spoke '*I am thyself*'" Sir William Petty proposed it is a thing that is truly questionable whether there really be any difference between waking and dreaming" Dr F Scholz, in his book on "Sleep and Dreams" says about the dream creatures, "Whatever their origin in dreams may be, they seem for the time being as real as the things we see and hear in the waking state"

The best and the most elaborate account of the

nature of dreams, as we understand them, is given by our friend, the writer of Solution No XII and author of the book "The Key of Knowledge" We quote the following from his work with his permission —

"While dreaming, do we not perceive the objects created by our mind as if they had the same reality as ourselves? Do we not associate with our dream phantoms, as if they were real beings? We treat them as real existent beings, and eat and drink and make merry with them. We fall in love with them just as we do on this plane, and feel grief, and break our hearts when we find the course of true love not running smooth even there. We experience all sorts of sensations of joy and sorrow in the dream-land just as we do here. Sometimes the sensations are frightful we fear, as we do on this material plane run for our lives, hide ourselves from our enemies, and beg for mercy when unearthed and dragged out of the place of hiding. At times we feel the hand of the assassin rise, we see the gleam of his dagger. Presently, it comes in contact with the skin, its sharp edge penetrates into the body, it is the last moment of suspense, life gives up all hope, and cries out in agony of death and despair, and consciousness is departing, when, all of a sudden, something snaps, and we find ourselves comfortably lying in our bed, in this material world of ours, laughing at our own dream. What is it? Is it not an index of what you are doing here in this World? When the mind changes this chapter of incidents, would you not be lying in your proper bed, the luxurious bosom of Eternity? Let us think over the scene in the dream land. Who

was its creator ? Was it not the result of the activity of your own Mind ? Did it not exist in your Imagination alone ? But did you not, all the same, consider it so real and life-like as to actually live it in your own consciousness ? All these questions must be answered in the affirmative The dream-scene was actually created by your own Imagination, the creative faculty, the Holy Ghost, so to speak, of your Mind, which also created a new light form for your own good self to perform action through, on the dream stage Your Imagination was the supporter and the sustainer of the world of your dream, and was within and without the whole dream-creation Why were you unhappy then ? What did you fear ? Were you afraid of the creatures of your own Mind ? It is startling pronouncement, but it is true none the less you were afraid of the creatures of your own Mind, and were frightened by their monstrous looks You had liked the scene and *desired* to take part personally in the drama which was to be enacted, you had, so to speak, forgotten in the excitement of the play that your own Mind was the creator of it all So, when you found yourself in difficulties, you were unable to extricate yourself from them You had, as it were, put off the Creative Power at the time when you fell in love with the fair heroine of the play and entered the lists to chastise the villain Had you known, that is to say, remembered, that your mind possessed the power of life and death over your adversary, his dagger would never have tasted your blood, but as it never occurred to you that neither the fair dreamland-fairy, nor the villain, nor

anything else had an objective reality outside your Imagination, the Creative Power, which you had put off, stood aloof, and the scene brought to you all the misery and wretchedness and pain that it could, and finally terminated in 'death,' at which moment of extreme agony you turned round and found the 'put off' Creative Principle within you, smiling placidly at your error. The "Holy Ghost," the "Creative Principle," had never left, but was within you all the time. It was merely the fault of your memory that failed to remind you of It, and for this reason you could not connect yourself with It. You had allowed yourself to think on the same plane with the dream images, and had thus voluntarily accepted an inferior status for yourself. It was under the influence of such thoughts that you entered the lists to chastise the villain. You fancied him to be a more powerful being than yourself, whereas you ought to have looked upon him as one created by you. The Creative Principle which was looking on the scene obeyed your thought, and manifested the condition of your belief in your dream body. This is why you were over-powered by the villain.

"Do you now see the secret of your unhappiness? You have forgotten your real Self and are searching outside in the world for that which is within you. The source of eternal happiness is within you, it is the desire to win the fairy of the stage which stands between you and the spring of happiness within. When you put yourself on a level with the John Brown and others of your dream, you disconnect yourself with the Creative,

Power and must share the fate of those imaginary others of your own making This World is the creation of the same power which created the scene in the dream-land That power is within yourself The moment you look upon the world as a stage, and on men and women as actors in disguise, you rise above it and occupy your proper place, or, in the words of Jesus, "you ascend to where you were before " It is the forgetfulness of your true nature which is causing you all the unhappiness, and misery, and sickness, and disease. When you know your real Self, you will not make yourself miserable in the pursuit of the pleasures of this world of shadows Look upon the world as nothing more or less than the playground of the Creative Power, and upon creation as the shadows cast by the magic lantern of the fanciful Imagination, or the picture films of the bioscope of Mind

"When you cease acting and become a spectator, then would the Christ (your Life) plead for you with the Heavenly Father within, saying 'They are not of the World, even as I am not of the World Sanctify them through truth thy word is truth ' Then it would be that you would ask yonder mountain to move and cast itself into the sea, and it will When you can say with the Saviour, 'In the world ye shall have tribulation but be of good cheer, I have overcome the world,' then indeed, would the prophecy, 'They shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover,' be fulfilled This

is all the redemption. Once more, remember that, as in dream you became an actor by virtue of the *desire* to win the fair heroine, so, in actual life, on this globe, it is the desire of the attractive things of the world which is the cause of your fall. You are Great and Glorious, and are the Creator of your own sphere of thought, the Universe is the illumination of your own Idea. Do not belittle yourself. Consider your Self above all the fair objects in creation, do not humiliate yourself by coming down to their status. Do you not laugh at the idea of your love for the fair Rosalind of your dream? Is it not because you think it ridiculous for the Real to fall in love with the false, the unreal, the transitory? By doing so you fail to recognize your Self, which is the Truth, and run after the Non-Truth."

The foregoing description of dreams, however, does not represent the author's own opinion. His views are expressed on page 118 of his book, where he says —

"The analogy of dream is inadmissible here altogether, for while a dream resembles this world in many respects, it does not do so in every particular. It is merely the dramatization of the dreamer's ideas, which are soul-less and unconscious. The proof of this lies in the fact that, while the dreamer, on waking up, remembers what he himself felt, or thought, he is quite unconscious of the feelings and ideas of others whom he sees in his dreams. If it were a fact that the dreamer's mind had itself become ensouled in the bodies of the dream phantoms, he would be also aware of the states of consciousness of those phantoms. It is thus clear that the phantoms

have no individualities of their own, and merely play the part assigned to them in the drama of thought, by the understanding of the dreamer. Hence, the dream creatures are soul-less beings, and cannot be compared with men into whose ears Vedanta unhesitatingly whispers the divine and vivifying formula of initiation, the 'That thou art'.

Curiously enough the above passage, although directed against it, on the contrary, corroborates the Vedantic principle (*siddhānta*) that the waking world too is the dramatization of its dreamer's ideas, and thus as long as this state lasts every creature appears to possess a different and separate soul and consciousness. Even a father is quite in the dark as regards the states of consciousness of his children. We agree with the author in so far as he believes that the dream creatures are soul-less and unconscious, but they are so only to a man who wakes up and realizes the truth. While as long as he is actually dreaming, the dream creatures are as real as the creatures of his waking state, and it is during the dream state that Vedanta unhesitatingly whispers the divine and vivifying formula of initiation, the "That thou art." When the dreamer wakes up, the Vedanta, the formula, and the dream creatures all disappear together. In both the dream and the waking states every individual believes in his separate and independent existence, so long as the states themselves last. In the waking state also, the Vedanta whispers the same divine formula in order to wake us up, but so strong is the grip of *avidyā*, *māyā*, ignorance, or drowsiness (or whatever else we

may be pleased to call it) over us that the whisper of Vedanta remains unheeded

So long as the veil of *avidyā* is over us and we are sleeping, we have no right to call those dream figures as mindless or soul-less. We laugh and talk and even argue with our dream fellows, how then can they be called mindless? A. Maury, as quoted by Flammarion, says "In one of the clearest, most reasonable dreams which I ever had, I carried on a discussion on the immortality of the soul with an antagonist, and we both made use of opposite arguments". We have the testimony of anatomists who have in their dreams dissected dead bodies and found the internal organs presenting the same anatomical structures as they saw while dissecting in their waking states they have even made discoveries which they afterwards verified during the waking state. The writer while a medical student several times dreamt of dissecting bodies, and once removed brain from the skull and preserved it in a glass jar in spirit. The experiences of botanists, geologists and other scientific investigators show that what they could not detect in the waking state they were able to discover in their dreams. Here is the case of Professor Agassiz, reported by his widow in the biography of her distinguished husband and quoted by John Bigelow in his book, "The Mystery of Sleep" —

"He (Agassiz) had been for two weeks striving to decipher the somewhat obscure impression of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried

to dismiss it from his mind. Shortly after, he waked one night persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image, it escaped him. Nevertheless, he went early to the Jardin des Plantes, thinking that on looking anew at the impression he should see something which would put him on the track of his vision. In vain, the blurred record was as blank as ever. The next night he saw the fish again, but with no more satisfactory result. When he awoke it disappeared from his memory as before. Hoping that the same experience might be repeated, on the third night he placed a pencil and paper beside his bed before going to sleep. Accordingly, towards morning the fish reappeared in his dream, confusedly at first, but at last with such distinctness that he had no longer any doubt as to its zoological characters. Still, half dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see in his nocturnal sketch, features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiselling away the surface of the stone under which portions of the fish proved to be hidden. When wholly exposed it corresponded with his dream and his drawing, and he succeeded in classifying it with ease."

Experiences like the above show that one can have the same dream night after night, make discoveries in dreams which one was unable to do in the waking state

and can even have a discussion with dream creatures, and yet we are told that dream creatures are soul-less, and mindless, possessing no physical bodies

Dream Within a Dream

Some of our friends to whom we sent the dream problem for solution, saw us personally to have a discussion on certain points. The one important difference, they pointed out, between the dream and the waking state was, that when we wake up we remember that we were dreaming, while during dream state we forget our waking state altogether. In reply, we pointed out that when we wake up the night dream is over, but the day dream continues. That is the reason why, as a rule, we do not have the same dream night after night. The day dream continues till the so-called death occurs, which, in the majority of cases, means the end of the present life dream and entering into another dream state. The night dream, in relation to the waking state, is a sub-dream, a *swapnāntar* or dream within a dream, just as a dreamer during his dream sometimes has another dream. Suppose you sleep, say, in Delhi, and during the dream find yourself in Bombay, and again go to sleep there and have another dream. When you wake up from this second dream, or *swapnāntar*, you will find yourself in Bombay and know nothing of your originally sleeping in Delhi. But when you finally wake up, you will remember both the dreams. The waking state is a dream that is not yet over, and therefore you see the same faces and things every time you return to this state

Conscious Dreaming

Another objection that our correspondents put to us was that it was impossible to remain conscious, during the dream, of the fact that it was a dream and yet continue dreaming, the dreamer must wake up as soon as he is conscious. When they were asked to try the experiment upon themselves in the way we suggested, they wanted us to prove first the possibility of succeeding with the experiment. We explained by the analogy of an actor sometimes forgetting himself while playing the part of the character he assumes. The enthusiasm or passionate desire to play the part and represent the character most realistically and in the most life-like manner possible, makes the actor forget himself for the time being. Managers of theatrical companies have seen such cases many a time. We had the experience once of seeing a boy, in an amateur performance in Delhi, who, while acting a part and reciting a pathetic song, actually began to weep, and the sobs could not be stopped for sometime even after the play was over. It was only with considerable difficulty and after much persuasion that the boy could be convinced that he was playing the part only in a drama. Others have noticed similar occurrences in theatres. Mrs A R Miltz, the editress of "Master Mind" magazine, mentions the case of Adelaide Neilson, who used to weep real tears when, as Juliet, she mourned the death of her lover, and she would be so absorbed in grief after leaving the stage, as to be incapable of conversing for some minutes. Julius B Booth, the great American tragedian would become

so identified with his *dramatis personæ* that he has been known to wound seriously those acting with him, thrusting the stage dagger with such force that nothing but its bluntness saved his victims

The factor or cause that makes us forget ourselves during the dream state is the same as makes an actor forget himself during acting. To this we give the name of *avidyā*, *māyā* or ignorance. Another factor, which plays an important rôle, both in the dream and a dramatical performance, is desire or *vāsnā*. This keeps an actor continue playing even when he knows that he is, merely representing a character. The actor may be a stage manager playing the part of a sweeper or buffoon, but he does it with great pleasure and enthusiasm. In the case of an actor, it is the desire for money or fame or pleasure felt in the power of holding the audience spell-bound. In the dreamer, the pleasurable feeling or enjoyment of the dream visions keep him continue the dream even when he knows that it is a dream. The pleasurable sensation experienced by the dreamer during conscious dreaming may be compared to that of a playgoer, who, while convinced of its unreal and fictitious nature, daily sacrifices money, rest and even urgent business to witness a play. The sensation is somewhat similar to that experienced by a globe-trotter in his unconcerned travelling, or to the exhilaration felt after taking an alcoholic drink. The dreamer's condition during conscious dreaming resembles that of a *jvān-mukta*, a man who has realized in his waking state that the world about him is a mental creation and has no actuality

of existence Both, however, have no control over their own creation, because they are yet under the influence of a natural (*máyávic*) law, the Law of Cause and Effect, Action and Reaction, *Karmic* Law or *Prárabdha* by virtue of which the creation (*ráchná*) cannot cease till the force (*vaiga*) of the first cause (or action) is exhausted Committing suicide at this stage will carry them to another *ráchna* As long as a person does not go to sleep, it is in his power not to dream, but the moment he gives himself up to sleep he is powerless to prevent dreaming It is the result of his own desire (*vásná*) for sleep, which has put him under the (*máyávic*) law What is done cannot be undone, such is the iron law of *prárabdha* A bullet once shot out of the gun cannot be brought back or diverted a hair's breadth from its course, however fatal or unpremeditated the consequence may be

CHAPTER IV

LIFE HISTORY OF THE DREAMER

A STUDY OF DREAM FROM DREAMER'S POINT OF VIEW

Mystery of Sleep

EVER since his childhood, the „*anasthábbed*“ or mystery of the planes of consciousness—waking, dreaming and dreamless sleep—had been the most favourite subject with the dreamer, and the problem that puzzled him first was that of sleep itself. Why does a person sleep at all, he wondered, and is thus compelled to waste almost eight out of every twenty-four hours or about one-third of his entire life in sleep? Why is this periodical suspension of consciousness made one of the essential conditions of life, not only for men and animals but even for vegetables? The time required for sleep varies with different forms of life, the lower the scale of life the more is the duration of sleep required. Little children sleep much more than grown-up people, and a newly-born babe sleeps almost the whole day and night.

The usual explanation given is that as we are fatigued with the labours of the day, we need rest. But this did not satisfy the dreamer. Even modern science could find no better use for sleep than to repair the waste of tissues, and it is a wonder that these inadequate explanations, as a rule, go unchallenged by the majority of men. It never strikes them that if it is fatigue alone that creates need for repose, why do old people

always feeling exhausted and weak, sleep so little, and why do infants, who do nothing to induce fatigue, sleep most? As we go down the scale we find the proportion of time spent in sleep increasing until we reach a point where life is apparently a continuous sleep.

When we say, we sleep so that we may rest, the question arises, what is it that rests in sleep and does not equally rest in the waking state? All the internal organs, the heart, the lungs, the kidneys, etc., work as much in sleep as in the waking state and some of them do so even more actively and energetically. The phenomenon of dreams is an ample proof that our mind does not take rest in sleep and many physiologists are of opinion that there is no sleep without a dream, and that to have no recollection of dreams does not establish their non-occurrence. Again, exhaustion of brain or mental worry is better relieved by recreation and change of occupation than by total inactivity. The student, when tired of studying one subject, seeks recreation or rest in another. He sets aside books on law or medicine and turns to music, or poetry. Games are a popular form of recreation among professional men.

If sleep is meant to give rest to the muscles, then those people who do no manual labour during the day or those who are laid up in bed with broken limbs or for some other injury, should require no sleep at all while on the contrary, we see that they, too, fall asleep just as punctually and for as long a period as the other do. Would this possibly be the case if rest were the only object of sleep?

Immanuel Kant is said to be the author of the assertion, "Why to prolong life, if so many hours are to be spent in sleep?" He could find no better solution to the problem than early rising and decreasing the hours devoted to sleep, a theory which assumed that sleeping was a mere waste of time.

What, then, is this wonderful phenomenon called sleep, which, like death, knocks at the gate of a King's palace as well as at the door of a poor man's cottage? Not only are we compelled to sleep by some superhuman agency, but we court it and have recourse to artificial means for inducing it, whenever some disturbing cause keeps us away from this blessing of life. If we are suddenly aroused from it we act as though brought back reluctantly from a congenial state. Children cry and howl, and adults resent and feel annoyed when disturbed from this state, on the other hand, they feel extremely happy if again permitted to close their eyes and to return whence they came.

By far the most cogent of all the explanations of the mystery of sleep that the dreamer came across was from the work written, in Urdu language, by the late Bawa Nagina Singh of Kapurthala. He says that during sleep we dive, as it were, into the fountain which is the source of our *being* and energy, and enjoy the bliss of the everlasting glory in the lap of our Father, and that without doing so at least once in twenty-four hours we cannot live or do any work in the waking world. Sister Devamata expresses the same idea in her lecture on "Sleep and Samadhi," which we have reprinted in this

volume To the seekers after the Ultimate Truth she says "We need not search the Scriptures for it, nor go to a mountain cave to learn it We have only to study what we do once at least in every turn of the sun. There the lesson is written out clearly for us, and we have been repeating it all the while automatically and without understanding Now the time has come for us to repeat it intelligently and at our will"

Of all the English writers on this subject the explanation given by Dr John Bigelow, LL.D., in his book the "Mystery of Sleep," appealed to the dreamer as the most satisfactory His conclusions are based upon the Holy Bible He writes "That the processes of spiritual growth and development are not only not interrupted but are more than ordinarily active during sleep That while in that state man is withdrawn from his own purposes for much higher purposes than *animate* him during his waking hours It is while they are asleep that God openeth the ears of men and sealeth their instruction, and that, like the children of Israel in their journey through the wilderness, we are guided in the daytime by God's cloud, in the night by His light"

What made the dreamer quite an enthusiast over the mystery, was his meeting with a Swami who, in answer to a question, said "Each time you go to sleep you are one with the Absolute, your real Self, in *sushupti* (deep sleep) and enjoy the highest bliss, and yet you are wandering about in search of Him" When asked, why do we come back from such an exalted state, the Swami replied "Because you go there unconscious,

carrying with you the *sanskāra* (impressions) of *vāsnā* (desire) and *avidyā* (ignorance). If you can go there conscious, free from all *sanskāra*, you will be face to face with the ultimate Reality and will have what is called *sākshātkāra* (realization).

The Problem of Dream

The next problem that required solution was that of dream; the most striking feature of it being that it appeared true in every detail so long as it lasted. The dreamer began its study by practising to remain conscious, during the dream state, of the fact that he was dreaming, and that the objects he perceived were merely the contents of his dream. This power he acquired by means of practice (*abhyās*) along the line of auto-suggestion or self-hypnotization.*

Out of the several dreams of a somewhat similar character that the dreamer had, we describe one in detail.

One night when he went to sleep, the dreamer found that during the dream he was walking in a street which was quite new to him, and while enjoying the beautiful scene and knowing full well that it was his dream experience he thought of finding out the name of the place he was walking in. He stopped a passer-by and enquired of him the name of the street. The

* The principles of auto suggestion and the best method of its practice, the reader will find described in a recent work, written by Dr Paul Emile Levy of Paris, entitled "The Rational Education of the Will". It is translated into English by Florence K. Bright and published by William Rider & Son, Ltd, London.

man simply laughed and went away, saying that he was in a hurry to go to his office and had no time to waste in idle gossiping. The dreamer then stopped another person and put the same question. This man replied by addressing the dreamer by name. "Don't you recognize this street, it is the same in which you have your own house are you mad, what is the matter with you?" Thus speaking, he laughed and went away. The dreamer on hearing the name of the street, at once recognized it, but he could not trace his own house. He then approached another person who appeared to be a well-known friend and thus addressed him. "Friend, I feel giddy at this time, would you oblige by taking me to my house?" The man took the dreamer by arm, left him outside his house and went away. On entering the house, the dreamer did not recognize it as his own and began to talk aloud. "What a fine building am I looking at in my dream." He then saw the inmates of the house in a group, weeping with downcast faces. The dreamer wondered why were they all weeping, and when he enquired the cause of it, none of them spoke. He then forcibly raised up the face of one of them, when to his great surprise, he recognized in him the face of his own son, and being very angry the dreamer said, "Why are you so silent my son, and why do you not tell me the cause of all this weeping?" The boy said, "We are weeping, father, because you have become mad, and not only you do not recognize us—your own family members—but say that it is a dream." The dreamer then

understood why they were weeping and thought it foolish of him to talk of its being a dream scene in their presence. He pacified them by telling that he was all right and that it was his mistake to call it a dream. However, he felt grieved over his people's condition and tried to put an end to that unpleasant dream, but could not succeed in awakening himself. He now fully recognized his home and went to his own room, where he found all the articles exactly in the same condition in which they were in his waking state. He touched and held them up in his hand to see if they were real and found nothing unusual in them.

On awakening he found himself lying comfortably in his bed. It was midnight and all the members of his family were fast asleep. He got up, lighted the lamp and put down in detail the full particulars of this dream in his note-book.

Next morning, the dreamer read and re-read his writing in the note-book and pondered over all the circumstances of the last night's dream. Ere this, he was a believer in the occultists' theory of dreams, that the subtle body or the *sulshama sharira* of the dreamer goes out of his physical body and sees the outside world as it is, but from this date his views regarding the nature of dreams were changed altogether. He asked every one, whom he had seen in his dream, if he too met the dreamer, but none of them affirmed it. If, he thought, the dream world were not a new and independent creation, it would be impossible to have, at midnight, a dream with a noonday setting. He was,

now convinced that the whole panorama of dream was his own mental creation

The dreamer had several other dreams like the above, in which he was conscious that he was dreaming. Later on, he often found himself exhorting his dream friends to believe that the whole thing was his dream and that all of them were his dream creatures, but the latter seemed to laugh at his words.

It was long the subject of the dreamer's reflections in the waking state, and he was subsequently led to apply it nearer home to the facts of actual life. If we could prove to our friends' satisfaction, he argued, that our so-called real life was only a dream in relation to the ultimate Reality, the proposition would appear to his hearers just as absurd as it did to the creatures of his dream. No arguments could possibly assist him in bringing this fact home either to his dream creatures or to his friends of the waking state.

It was at this stage of the dreamer's life that the Dream Problem, under consideration, was framed and circulated by the Editor.

The Dreamer's Downfall

We will now relate what the dreamer did in the meantime. The idea struck him—of course it was a suggested one, being the result of his reading certain occult books,*—that it was no use arguing with the

* Of the many occult books, the dreamer had in his study, the one entitled, "Discourses on Radhaswami Faith" by Maharaj Sahib Pandit Brahma Shankar Misra, M A, issued from Radhaswami Satsang, Benares, was his constant companion. There are all over

dream creatures in trying to prove to them that their existence was only a dream. What purpose would it serve, even if he succeeded in convincing them of the fact that it was a dream?

He thought, therefore, of enjoying himself and passing his dream period as comfortably as possible. Consequently, next time when he went to sleep, he thus addressed the assembly of his dream creatures:

"Friends, why don't you try to attain the state of ecstatic and immortal bliss, entirely free from pain of every description? This state of bliss can be obtained only by entering into the celestial region, the abode of the Supreme Creator. To this region I go daily and enjoy its pleasure for twelve hours out of every twenty-four. I am the only incarnation and representative of the Supreme One."

The majority of dream creatures believed in the above speech. A few, however, demanded how the dreamer was the only manifestation of the Supreme Being, and why Christ, Budha, Mohammad, Krishna and others were not to be so regarded. They were told in reply that all those great men had come from lower regions and were only theoretical in their teachings and that nobody ever attained *moksha* (salvation).

the world a large number of occult and mystic lodges which train people in the use of occult powers, either by sending lessons in consideration of money or by initiating candidates into their mysteries. Their publications, are, in a way, advertisements of the powers possessed by their leaders, each of whom claims to lead us to the highest goal, the eternal bliss and a mastery over creation, lauding his own method as true and scoffing at those of others as inferior or false.

through them, that the dreamer alone came from the highest spiritual plane, and that he would teach them the only sure and practical method of reaching that region. They were then told the chief condition of initiation, which was to have implicit faith (*bhāvnā*) in their preceptor, the dreamer.

The most effective means to hypnotise them all in a body was then employed, which consisted in looking intently into the eyes of the *guru*, the dreamer, while sacred hymns and songs of love and devotion (*prem*) were being recited in a chorus. They were further impressed with the idea that ultimately every one of them would reach the highest region, after one, two or more re-births, but one having complete *shraddhā* (faith) in the dreamer would reach there the soonest.

The method proved so satisfactory that the dreamer was actually worshipped by every one of the dream creatures and was pronounced to be the only true spiritual guide. He now considered himself in no way less fortunate than so many leaders of the various faiths, in the waking world, who enjoy the pleasure of being devotedly worshipped by their disciples. They enjoy it during the twelve hours of the day, while the dreamer enjoyed it during so many hours of the night, and there seemed to be no *enviable difference between the two*.

Change in the Dreamer's Dreams

An important change in the dreamer's dreams was brought about by certain suggestions contained in the reply received by the dreamer from Babu Bhagavan

Das, M A, of Benares (Solution No III) This set the dreamer thinking of his own place in the dream state. It changed his views and made him believe that his own was also a false personality or ego created along with others of the dream creatures. It had all along been his false ego that addressed the assembly of dream creatures. His *yoga* practice had only helped to keep him cognizant of the nature of dream world as a mental creation, but his own *ahamkara* (personality), was still the chief obstacle to complete disillusionment. Along with the above, the dreamer came across a pamphlet, being the reprint of a lecture by Sister Devanata on "Sleep and Samadhi," which put him on a different track altogether.

The dreamer then commenced practising, along the lines recommended in the above-mentioned lecture, and having continued it for some time, there occurred a considerable change in his dreams. His dream creatures were no longer of the same type as before. They were now mostly *sadhus* and *saints*, wrapped in long yellowish robes.

Dream Creatures' Addresses

For several nights he had such faces before him during his dreams, and a few of them even gave addresses which the dreamer could recite very clearly and accurately the next morning. One of the addresses which he had taken down in his note book was as below —

"Even presuming that we are all fictitious beings, a

creation of your mind and having no independent existence of our own, we ask you the question why have you taken the trouble of giving birth to us? What earthly purpose could it serve to create such a large number of animate beings at night and to see them absolutely annihilated before the day breaks?" The question was really a very intelligent one and so puzzling to the mind of the dreamer that he felt himself entirely at a loss to reply. However, the wise *śādhū* of the dream himself broke silence and uttered the following words —

"As a matter of fact, dear friend, you have never created us by any act of your own free will, we are simply the result of your ignorance (*agyān*) during the sleep. While going to sleep, your object is not the creation of another world but only the enjoyment of comfort and repose that you expect to derive therefrom. We are, of course, the necessary consequence of your *desire* for comfort and your *ignorance*. A typical illustration of this is the phenomenon of the birth of your own children in the waking life. The offspring comes into existence exactly in the same manner as came the dream world. While indulging in the gratification of a sexual impulse, your aim is only the momentary pleasure derived from the act, but the result is the germination of the seed (of *vīśnū* and *agyān*) and the consequent birth of a child. So long as you are in your senses and the master of your own feelings and imaginations you have a free will and an absolute control over your own mind and body, but the moment

you lose yourself in sleep or identify yourself with passion, you forfeit the right of controlling yourself, and are thus compelled unintentionally to dream all kinds of dreams, in the one case, and in the other, become instrumental for births of any kind of offspring. We are, dear sir, like your own children of the waking state, equally independent and self-subsisting”.

As soon as the venerable *sādhi* finished his address, another elderly figure from amongst the dream creatures rose from his seat and overawed the assembly with his long grey beard and his *yogi's* staff. He began his oration in a curious and amusing manner, though with an authoritative tone, his voice quivering with anger and his gaunt index finger pointing towards the dreamer. “What reason have you to call us your dream creatures and yourself the creator of us all? If you are our creator we say equally emphatically that so are we the creator of yourself. We are all in the same boat, and you can claim no sort of higher existence than ours. If, however, you want to be convinced of my statement, I can show you the Creator of us all, &c of yourself as well as ours.” With these words he struck the dreamer on his head with his heavy staff, who, in consequence, woke up and found himself lying in his bed with his mind extremely puzzled.

Next night, when he went to sleep again, he met a similar assembly of *sādhis*, one of whom, of a very advanced age, and who appeared to be the sage Vasishtha himself, from his appearance and the paternal way in which he spoke, thus addressed the dreamer

"Yes, dear son, we are all creatures of your dream and so are you as long as you are dreaming. When you are so far cognizant that it is all a dream why should you come to convince all the illusionary beings? It shows your ignorance. Read the story of Lila carefully in my book. The waking state body of yours which you have, at this moment, left lying on the bed is as unreal as the one you have here created. You know not how many bodies of yours are similarly acting at different planes which you have left behind.

"The Dream Problem which you have caused to be circulated among your waking state creatures cannot be solved by them. It is like the blind man leading the blind. Nor can you arrive at a solution during your waking state. You are nearer the Truth here than in the *bhūtākhāṣa* (physical world).

"I advise you to continue the *abhyās*, which has been the means of keeping you conscious of your dream state. When you will carry this consciousness to your next *avasthā* of *sushupti*, you will find the problem solved. But you will have to return to your waking and dream states again and again so long as the seed of *vāsnā* (desire) in you is not altogether destroyed. The *vāsnā* is the cause of both the dream and the waking worlds. In your waking world the *vāsnā* manifests in five phases, viz *kāma* (sex desire), *krodha* (anger), *lobha* (money desire), *moha* (attachment) and *ahamkāra* (egotism). It remains suppressed when you are sleeping and creates the dream world. It becomes *sumān* (latent), like the seed in the deep sleep state but

is never killed. Practise control over the five above-mentioned phases or manifestations of *varṇā* during your waking state and then kill the *vāsnā*, the root-cause (*mul-līṅga*) of all *śakti* (creation). *Vāsnā* is killed by *saṅkhyāyuga* (complete renunciation), and when that is attained all mental operations will stop and the mind itself will cease to exist, and you will find your real Self in *Sat-chit-ānanda* “

CHAPTER V

DIALOGUE BETWEEN SAGE VASISHTA AND THE DREAMER

COMPILED FROM THE DREAMER'S NOTE-BOOK AND
ELUCIDATED BY THE EDITOR.

ON waking up, the dreamer pondered a great deal upon his last night's dream-experience, and subsequently he recorded in his note-book the conversation he had had with sage Vasishta in his dream. The sage appeared to have impressed the dreamer so profoundly that the latter began to look upon him as a real *guru*, who alone could be depended on to unravel the mystery of the dream-world.

Now the dreamer longed to see the sage once more. But this time he did not wait for the usual hour of repose. He read over the story of Lila* which the sage had recommended him and forthwith retired to his bedroom, locking the door from inside to prevent interruption. And then having seated himself cross-legged and with

* The story of Lila is described in *Voga Vamshta Maharanaya*, an English translation of which is published by Babu Vihari Lal Mitra of Calcutta, in 4 volumes. It can be had from Messrs Thacker Spink & Co., Calcutta. Another translation of this work has recently been published by Mr K Narayanaswamy Aiyar, the writer of *Solution No X*, at Theosophical Society, Madras. The former is a comprehensive work and the latter is *Laghu*, the smaller or abridged.—Editor.

a firm determination to see the sage, he went to sleep. His wish was fulfilled and the dream repeated itself. He encountered the same assembly of *siddhīs* with sage Vasishta among them. On recognising the latter, the dreamer went to him and humbly requested him to take the dreamer as his disciple. On being addressed in this manner, the sage stood up, and, holding the dreamer by the arm, took him to a secluded place and spoke thus: "Don't make a fool of yourself by putting your questions before such a large assembly. Tell me now what you want to know and I will remove all your doubts regarding this world."

The dialogue that now took place between the sage and the dreamer, as recorded in the dreamer's note-book, is given in the following pages, which the reader will thoroughly appreciate if he only bears in mind, first that the scene of the dreamer's interview with the sage is laid in the world of dream and secondly that the dreamer's waking state consciousness is intact throughout the discourse. He is further requested to study it with an unbiassed mind, holding all his preconceived theories and beliefs in abeyance till he has read the entire series of questions and answers in this dialogue.

In writing this discourse, no attempt has been made at an elegant literary style. The writer has only endeavoured to express it as clearly as possible in language which would best convey the dreamer's meaning.

1 DREAMER—First of all tell me if the scene now before me is real or unreal?

SAGE—It is both real and unreal. From the standpoint of your waking world it is unreal, a dream, an illusion, but in itself it is as real as your waking state world. It is a new and independent creation. Nothing has been brought here from the other world. Even time (*kāl*), space (*desh*) and substance (*vastu*) here are newly created.

2 DREAMER—If it is a new and independent creation, then my body and senses in this state must also be different from those of the waking world, and I ought to be able to see my own waking state body this time sleeping in bed. In a previous dream in which I saw my own house and the members of my family, I saw everything in my room except my own body.

SAGE—You can see your own house, your people and even your own body, but they will all be new creations exactly like the original one but not the same, for even when you return to your waking state, they are not the same. When you had your previous dream, your practice (*abhyās*) was not sufficiently advanced to make you see your own body. Very seldom a person can see his own body as a thing separate from him in dream except *yogis* at a certain stage of their *abhyās* (practice). Some people, especially women, who are fond of using looking-glasses, do sometimes see their own faces in dreams.

3 DREAMER—That the dream world is a constantly changing phenomenon, I admit, but the waking world

is not so as one sees the same faces and things and meets the same people when one returns to the waking state. But the contents of a dream are different each time one comes to the dream world.

SAT. E—There is no difference between the dream and the waking worlds. Both are constantly changing. Every moment the creation changes, but as the thing that replaces the previous one is also of the same model and appearance, you do not recognise it. You go to bathe in a river daily and say that it is the same river to-day as it was yesterday, but you know that not a single drop of the water of the river of yesterday is there, and yet you call it the same river. This illusion (*bhramita*) arises from the fact that the river is one continuous flow, and the water of to-day is like that of yesterday. The whole creation is continually changing, and as there is no break, you believe that things of yesterday are the same as of to-day. Even your physical science has proved that the whole of the human body undergoes a complete change in a few years, but as the thing replaced is exactly of the same type you cannot make out the difference.

In the ultimate Reality, however, there is no creation. Both the dream and the waking worlds exist in your mind as long as it is in motion. Stop this mental activity, as you do unconsciously in *sushupti*, and you will know that there never was, nor is now, nor will ever be any creation. Creation exists only in the creator, not separately. When its creator is dreaming, the waking

world disappears, and when awake, the dream world disappears

4 DREAMER—Of the dream world it is true that it disappears when I am awakened, but I cannot believe that the waking world ceases to exist when I withdraw from it

SAGE—When you wake up, why do you call this world a dream, a creation of your mind, having no real existence? Because when you wake up, the nature of this world becomes clear to you and you believe that it was in your mind only. Why do you believe so? Simply because you do not see the dream world in your waking state, and conclude that had the dream been real it would not have disappeared on waking. Now, why don't you apply the same reasoning here, and say that as the waking world is not to be seen now, it must have no real existence. In reality it is so, but the charm of your own *mayá* or ignorance, has put you under the illusion that the creators and seers (*drishtas*) are many, and when the creator and seer in you is here, other creators and seers are creating and seeing the other world. This *kalpana* (wrong impression) is very difficult to remove. You may believe in the real and independent existence of both the worlds, as the theosophists and occultists do, but to understand that both are unreal and appearances only, is almost impossible unless you are awakened into the Ultimate Reality. Till then you will have to see both the worlds real as long as they last.

5 DREAMER—But surely you will allow that all things, animate and inanimate, that are here before me are copies or reflections of what I have seen, heard or experienced in my waking world, including yourself. Of course, I never saw you as person in my waking state, but I had an idea of yourself in my mind, because I am a constant reader of your book. My impression is that my own ideas or thoughts of the waking state are the warp and woof of this scene, which exists in my mind only and has no separate or independent existence of its own. It is all an illusion and the figures are mere phantoms of the persons of the waking state.

SAGE—It is exactly as you say for a *gnome* or knower of the Ultimate Truth, but to you, a knower of the relative truth only, it is as real as the waking world. Touch anything you like, dissect or analyse it and you will find it here exactly what it was in your waking state. Even the so called natural laws operating here are the same. So long as you are not awakened, you cannot call this an unreal and your waking world a real existence. Each is real as long as it lasts. Ask any one of the creatures here and none will admit his non-existence. From the standpoint of the Absolute, however, both worlds are unreal or mental creations.

6 DREAMER—But I believe I am a knower of Truth, inasmuch as I am conscious that it is my dream and exists in my mind only, and when I will wake up everything here will disappear.

SAGE—Your knowledge that it is a dream is yet a relative one, being the result of a partial revival of your memory of the waking state. You have been studying about the unreality of the

Relativity in Knowledge

world in your waking state and constantly pondering upon this question. The impressions (*sanskāras*) of such thoughts existing in your mind are revived here, to some extent, and therefore you call it a dream. You are not yet certain, and cannot be so as long as you believe that your waking state is real. Now, if you are certain that it is unreal and is a dream, you must also know that your waking state body, which you think is real, is lying comfortably safe at this moment in your bedroom, and what you see here are simply thought forms and have no real existence. Can you drown yourself in the river here and do away with this false dream body of yours? No, you can't do it, as I see you shudder at the very idea of committing

Dream Personality. ting suicide. Why you can't do it is due to your attachment (*adhyās*)

to this dream body which you believe to be real. Your attachment to it is so strong that you think that the pain caused to this body and its death, will give pain to and cause death of your real self. In the waking state also, you and all so-called *vachik gnānis*, who have only heard from others that the world is a dream, have like attachment to their personalities of the waking state. Thus your knowledge that it is your dream and all others are your dream creatures is not

true knowledge. You are only *dreaming* of the unreality of this world. And further, you have a desire (*vásnā*) to convince others that it is your dream, when you know that they have no real existence. These two factors—personality and desire—are yet in your way as obstacles to right knowledge. It is true that it is your dream and you are the creator of this world, but so long as you have ignorance (*avidyā*) in any degree whatsoever, you cannot say that you are its creator, nor can you escape from the laws operating in this plane. Put your hand in the fire of this world and you will experience pain and burn your fingers exactly in the same way as in your waking state. It is the result of *avidyā* or *māyā* that is keeping you so much attached to this false personality, and so strong is this attachment that you do not want to part with your personality. This attachment (*adhyās*) you have transmitted to the beings created by you, the dream creatures, and each of them has, therefore, a firm conviction of his being an independent and separate entity. This is the reason that your own dream creatures do not believe in your assertion that you are their creator and that they are merely created beings.

Your dream creatures, both here and in your waking world can be made to believe in your preaching (*updeśh*) if you show them any miracles or feats which are beyond their poor intellect. Make the dead alive as Lord Christ did, show them the whole universe in your mouth as Sri

How to Convince
your Dream
Creatures

Krishna did, or show them some hypnotic performance as the *yogis* and occultists do, and the great majority of them will believe in your being the creator of the world, their God, but the moment you preach to them the ultimate Truth and say that none of them exists as a separate personality, they will lose all faith in you and will even try to kill you, as was done in the case of Mansur, Shamstabrez, Jesus Christ and other knowers of the Absolute Truth

The dream creatures may believe in the non-existence of your personality, but never, for an instant, will they admit the non-existence of their own personalities

Love of Personality

The love with one's personality, both here and in your waking state, is so great that one would gladly exchange fortune, position in life, family relations and even name, but one would be loth to exchange one's personality with another. Even when offered to be made an Emperor of the world, would a man stick to his own personality, rather than assume that of the Emperor whose position he is offered

If you ever think of founding a new religion and wish it to be one of universal interest, always preach dualism or better *panthersm*, and say that everybody has an independent, separate and everlasting personality (ego), and that cessation of a dream does not result in the disappearance of any one of the dream creatures. Even your own dream creatures will not believe that yours as well as their real or original self is *one and the same*, lying comfortably in bed, free

give up yourself to *avidyá*, the censor of your conscious control is removed and each of your suppressed desires tries to come out to express itself, but your instinctive or subconscious mind allows only a certain number of them to come out, and the dream is the result of those impressions called *prárabdha karmás*. The impressions of *karmás* that remain behind are called *sanchit karmás*. You can efface the impressions of *sanchit karmás* by knowledge (*gnána*) but the *prárabdha karmás* must act till exhausted, and you have to suffer the consequences, even if you know why you are suffering. Of course after you attain *gnána* you will stop creating impressions of future (*agámic*) *karmás*.

9 DREAMER—It appears true that this dream world is the result of my *prárabdha karmás*, but whose *karmás* create the waking world and can he, like myself, be seen and addressed to as a separate personality in the waking world?

SAGE—The creator of that world and of this as well as of all other worlds is one

The Creator or
Brahma

He is called *Brahmá* or Universal Mind. It is His action or

karmá which is the cause of all creations. But in His case, it is not called *karmá* but *mahe kṛ manyá*, *ichhú* or will, the highest phase of *vashná* or desire, that creates the world. He is present in every created being and in its turn every creature of His dream creates its own world on the same model. As a rule *Brahmá*, the original creator, remains unmanifested, but sometimes

He manifests Himself in any of His created beings in the waking world also, in the same way as He is manifesting Himself at this moment in you, but there too His dream creatures do not believe in His being their creator unless He shows *siddhis* or extraordinary feats of nature. In the waking world, He has manifested many a time in the form of *avatara*, such as Krishna, Buddha, Christ, Mohammed and others, and even now there are manifestations of Him, *viz*, the *gurus*, who know that the creator is in them but as they are not *yogis*, people do not believe in what they say, just as your dream creatures do not believe in your being their creator.

10 DREAMER—It follows then that *updesh* or preaching is ineffective, and it is no use trying to convince others of the truth one has found himself. Why do then so many religious leaders and even prophets exert themselves so much in converting everyone to their own faith which they believe to be the only right creed?

SAGE—A knower of the ultimate Truth or *puran gnan* never preaches nor tries to convert people into his own religion or creed. He sees every religion as his own. The knowledge simply emanates from him automatically (*subhāve*) as light flows from the sun, without any regard as to who should and who should not be illumined by it. It falls equally on all. If the object upon which the light falls is well polished (*shudh*), free from all kinds of impurities and dirt (*mal*), and is not

13 DREAMER—If it is no use telling my dream creatures of the Truth that I have come to know, how will they, poor ignorant creatures, know the truth that it is a dream?

SAGE—Try as much as you can, but you will never succeed in convincing them by simple arguments and reasoning. You should convince your own self and reach the highest stage of knowledge and then all of them will be convinced, as you know they are your own reflections or thought-forms. With the improvement of knowledge in you they will also improve till you will find not a single *agyāni* (ignorant) among the whole assembly of your dream creatures.

14 DREAMER—Then the *agyāna* (ignorance) that is in me, is also in reality not in me, but it is in my creator Brahma whose dream creature I am, and I can never be a *gnāni* unless Brahma becomes a *gnāni*.

SAGE—It is exactly as you say. The ignorance is not in your real self, the *ātman*. It is the false ego or your *kalpit* personality, a creation of *māyā shakti*, which is *agyāni* and not you, and your created personality cannot be a *gnāni* unless Brahmā, its creator, be totally free from *māyā*. Brahmā is in a higher stage (*bhūmika*) of *gnāna* than you, but he, too, is not altogether free from *avidyā*. If you want to supersede Brahma then do away with the false personality. The underlying reality (*adhīstāna*) of Brahma and yourself is *Satchidananda*, the *Paramātmā*, all-pervading and unchanging. Remember that Brahma is the creator of your *parchān*

(separate) personality and not of your real self, the *ātman* (soul), the self of all, including Brahman. Give up this *panchhin* personality back to your creator Brahman and be free for ever.

15 DREAMER—What is the difference between my Dream and Waking dream body and that of the waking State Bodies state?

SAGE—There is no difference whatever between the two bodies. Both are *kalpit* (mental) creations. If you go to sleep here and dream again a *svapnāntar* (sub dream) the creating power (Brahman) in you will create a third body like the present one.

16 DREAMER—What becomes of this dream body when I cease dreaming and go back to my waking state?

SAGE—Nothing more nor less than what happens when you leave the waking state. In your waking state, when you leave it altogether that is what you call death, your people burn or bury your body, but when you go to sleep, they let it remain and take care that nothing disturbs your sleep. And this is exactly what they do here when you die or go to sleep.

17 DREAMER—But this world disappears when I am awakened.

SAGE—And so does your waking world disappear when you leave it. What proofs have you to offer that when you are here, the waking world exists and that your body is at this moment lying asleep in bed? None but the testimony of others who tell you when you go back that the waking world was existing in your

absence. It can never be your own experience. If you have to rely so much on other peoples' testimony, then surely that of your dream creatures is also worth having. They, too, when questioned on the subject, are sure to tell you that they do not disappear when you are here no more. The burning of your own body after death you can never see yourself in your waking state. Your idea of death is derived from the fact that you see other people die and their bodies being burnt by their relatives. The same I can show you here. Look towards yonder river and the burning *ghâts* near it. There you see people are piling wood over the dead bodies to burn them. On the road you see many are carrying dead bodies on their shoulders to the burning *ghât*. What other proofs do you want to be convinced of the fact that everything here is taking place exactly in the same manner as in your waking state? You infer it to be a dream when you wake up, but you can by no means prove here that it is unreal and that your waking world is real. On the other hand, when you are awakened into the ultimate Reality, you will then know that neither this nor the other world exists in reality, and that neither you ever sleep nor die. Everything is *kalpit* (mental) having its existence in the mind as long as the latter is in a state of activity (motion, vibration, flux or *sfurn*). When you are dreaming, there is no waking world existing anywhere and when you are awake there exists no dream world anywhere, because in the Ultimate Reality there is no *anywhere* (or space) itself in which they can exist. You will find this

mystery solved when the *sfurn* (action) of your mind is stopped in the next *arastha* of *sushupta* (dreamless sleep) or death, and this is possible when you acquire the faculty of remaining conscious while you are in that state

18 DREAMER—What is death and in what way does it differ from sleep?

SAGE—What you call death is nothing but a change from one dream to a different dream.

19 DREAMER—Is the after death state of all persons the same or different?

SAGE—As the dream of one person, for obvious reasons, is different from that of another, so the after-death state of each person or *jiva*, is different

What happens
after Death?

It is determined by the impressions or *sanshárás* of his *karmás* (deeds) during his preceding life dream. In their turn even the creatures of your dream sleep and die and have their dreams, each differing from another. Now listen in detail to the after-death states of the *jivas* (persons) or dream creatures. They may be divided into three classes according to the degree of knowledge they possess (1) Ignorant persons or *agyáni jvas*, (2) Partial knowers of Truth, half wise or knowers of the relative Truths or *váchrík gnánis*, those who have known the truth by intellect only, and (3) *Puran gnánis* or knowers of the Absolute Truth or *jñanmukta*, who have realized the truth.

When an ignorant or *agyáni jiva* dies he has no knowledge or consciousness that his previous state is

changed, just in the same way as when he goes to sleep he does not know that he is dreaming, but sees the dream world as a reality. He sees, in his after-death state, the same sort of world, meets with the same sort of people and enjoys or suffers in the same way as he did before. His good or bad *kar mäs* in the previous life accentuating in some degree the pleasures and sufferings of his new life. Thus the after-death state of all *agyanis* is not alike. If a dozen people sleep in one room, each one will have his own dream world, the same is the case with *agyanis jivas* after their death. A sinner will see a scene of hell and a pious or good man will find himself in heaven, very much like the one depicted in religious books that he has read and followed. An atheist or materialist who believes in no existence after death, will see *nothingness* or darkness. He will transform himself into a being, devoid of all senses and mind, like the lowest forms of animal life. A devotee (*bhakta*) of any deity (*devata*) will find himself in the dream world (*loka*) of his god (*ishtadeva*) and enjoy the beautiful scenery of that plane. Thus every *agyan jiva* will create his own world akin to a dream, without knowing that it is his own creation, and enjoy or suffer as long as the impulsive force (*ranga*) of his good or bad *karma* lasts. In this way the circle of birth and death or of transmigration from one existence to another will continue as long as the *avidyā* (ignorance) will last.

When a *vāchik gnanī*, half wise or partial knower of Truth dies, he too finds himself in a plane;

determined by his *larṃas*, where he knows that his previous state was a dream, but he believes his new plane of existence to be as real as your waking state appears to you when you wake up from a dream. Gradually, however, as he advances along the path of knowledge to higher and higher states, this illusion disappears till he reaches the highest *loka* (world) of Brahmā, where he learns that all his previous states were mere dreams or mental creations, and that similarly the present one also is nothing but a dream.

The after-death state of a *purāṇ gñāni* or knower of the Ultimate Truth, who has reached the highest stage or *bhūmika* of knowledge and has realized in this life that all planes of existence, from the lowest to the highest, are mental (*kalpit*) ends in awakening into the Ultimate Reality which is beyond all planes of creation.

20 DREAMER—In the *purāṇas* and other religious scriptures, a number of *lokas* (worlds) are described, where the *jīvas* go to after death. Where do these planes exist?

SAGE—On the basis of similarity in certain aspects and difference in others, the after-death planes are divided into three principal *lokas*. The one is called *pitṛyaloka*, where a person after death finds *svarga* or heaven and *naraka* or hell, and where the ruler or presiding deity is the great judge *Dharmarāja*, who consigns good people to heaven and bad ones or sinners to hell. The other is called *deva-loka*, where the presiding

deity is Indra. Here the devotees or *upāsika* of the minor deities go and enjoy the pleasures of that world. The third or the highest plane is called Brahmāloka, where Brahmā is the presiding deity. Here the devotees of the major deities, such as of Vishnu, Mahadeo, etc., go and share with Brahmā the highest pleasures, and remain there till the end of the *kalpa* (cycle of creation). These planes require no space. They all exist in the mind and interpenetrate each other. Just as fifty persons, sleeping in one and the same apartment, create as many dream worlds, each in itself limitless and independent, so these mental worlds, which are subtler than light, require no space to occupy. Light, as you know, is so subtle that you can throw or concentrate lights from hundreds of lamps, one over the other at one particular spot on the wall by means of lenses, without producing the least thickness on that spot, and then you can separate one by one by removing the lamps. Thus there are innumerable worlds, all mental, and as numerous as the *jivas* (personalities). In the Absolute or Ultimate Reality there are no planes, and as long as you do not attain or reach final awakening into the Absolute, you will find yourself in one plane or the other.

21 DREAMER—You say that when a person dies that he leaves the world altogether, he does not return to the same world or plane again, but I have

Do the Dead
Return?

seen at many seances, in the waking world dead people talking through certain persons, especially through

women Indeed, the followers of the Radhaswami Faith claim that they can see and have direct talk with their departed *guru*

SAGE—Dead persons do not, as a rule, return to the world they have once left It is ordinarily as impracticable as to have the same dream again and again But just as by certain practices you can make a dream recur again and again, so it may be possible through *yoga* practices to make the 'dead' appear in specially manufactured mental states. A *yogi* can do it by *yogabhyas*, and a *bhaktu* (devotee) can call and receive instructions from his *guru* or *ishtadeva* (beloved god) by means of *mantra* or prayers But only those personalities can be approached in this manner who are yet in any plane of creation and have not attained *kaivalya moksha* or final liberation But remember that the dead do not return in their original personalities What people see is *lalpit* or a mere phantom of their own creation, and it is why a large number of devotees can see the same *guru* or deity at one and the same time Such occurrences or seances do not differ from dream creation That I am at this time preaching to you does not mean that I am only in your dream and nowhere else Any one, like yourself, can, this very moment, conjure up my phantom by the same method as you have employed

22 DREAMER—What is *kaivalya moksha*, or final liberation? Has any one of the
 Kaivalya Moksha ancient sages reached it, and have you yourself attained it?

SAGE—*Karvalya moksha* consists in complete dissolution of personality or separateness into one Absolute, *Advanta*. It is inconceivable and beyond the reach of mind, and that is the reason why even the great *vishis* and *arrhatas* of Jain religion refuse to believe in a final liberation. None of the ancient or modern sages, of whom the *name* (*nama*) and *form* (*rupa*) are known to you, has acquired *karvalya moksha*. Neither I, nor even the well-known Rama, Krishna, Budha, Christ, etc., have attained it. They are yet a long way from the goal. Some are in *devaloka* (region of gods) and others in *Brahmaloka*, the world of Brahma. So long as their names and forms can be brought down into the minds of their devotees, they cannot go beyond the spheres of creation. I and many other sages who have reached the highest plane, know what final liberation or *karvalya moksha* is, but so long as there is a single devotee to remember or worship us and we have the slightest *vasna* (desire) of doing good to others, we cannot attain *karvalya moksha*. We are free from all bondage, have the power to reveal ourselves in any form, are not only above the influence of natural (*niyami*) laws, but are the makers of all laws and creators of all beings, yet not one of us is entirely free. We are still in bondage in that we can be brought down from our high position to appear before our true and earnest devotees.

23. DREAMER—Who, then, can go beyond the spheres of creation and attain what you call *karvalya moksha*?

from *lavalya moksha*. Hence my advice to you is, that if you ever think of having this dialogue between us, published for the supposed benefit of others, abstain from associating yourself with it. You know full well the story of Swedenborg's persecutions. How he claimed to have visions and direct instructions from Christ, how he was required to swear before the King of Sweden to prove the truth of his allegations, and how in spite of his assurances, his statements were not believed by the public. This incident, apart from the spiritual danger indicated above, should be a clear warning against self-exploitation in such matters. You may publish this dialogue as a *niskāma karma* (a work without expectation of any return)

24 DREAMER—Tell me now, whether you, like others, are a creature of my dream or possess an independent and separate existence. If you are like others, why should you possess so much more intelligence than all others and even myself, the creator of this world? A created being should not be superior in wisdom to his creator.

SAGE—It is not the rule that the father should always be superior to his offspring. The qualities in the offspring are determined by those that are most active and predominant in the father at the time of conception.

The three *Guna*
or Qualities of
Mind

Similarly, the nature of dream creatures is determined by what is predominant in the dreamer at the time of his going to sleep. The mind, the creator of the dream,

possesses three qualities or *guna* *tamasic*, *rajasic* and *sátvic*. When you were lingering in the earliest stage of ignorance, and when your knowledge of the world, being a dream, was confined to the lowest instinctive mind, the *tamasic* qualities were predominant in your mind, and therefore your dream creatures were mostly ignorant (*agyáni*) and sceptics. But by means of *abhyás* and by extending your knowledge to higher faculties, the *sátvic* qualities, intellect and *vichár* (discrimination) became predominant in you, and consequently the creatures of your dream are now intelligent beings, and some of them are even far superior to yourself. In the waking world also, sons are often superior to their fathers in intelligence and wisdom. Or you may understand it in this way—which is the occultists' way of explaining the same thing—that when you were not sufficiently advanced in your knowledge of Truth, you used to go into the dream-world of ignorant people, and now as you have made progress, you have come into my dream-world. Later on, if you stick to your practice, you will be able to carry your consciousness to the highest intuitive mind, which will further change your dream-world and take you to the *Brahmaloka*.

In reality, I am you and you are I, and you yourself in the form of I are addressing yourself. The dream does not differ from your waking state meditation where, too, both the questions and answers come from the same source. When you will fully realize it or awaken

into the Absolute, there will remain neither *I* nor you nor others. All will merge into one *advaita*.

Now, as long as you do not reach the last stage, let our discourse be in the relative world or *mayāvic* sense, and from this point of view I am Vasishta as represented in your books, a son of Brahmi. And in a way every created being is the son of his supreme creator. You, too, are, at this moment, in the position of the creator, being the knower of your dream and I am your son, created from the *satvic guna* in you. It is not the first time that I am preaching Brahavidyā to my own creator. Previously also I was required to act as the *guru* (teacher) of Ramachandra, who, born of worldly parents, had utterly forgotten his Godhood.

25 DREAMER—If you are a creature of my dream, how can your *upadesh* (preaching), which is also *kalpit* (mental), help me in getting rid of the bondage of dreaming?

SAGE—It is true that I and my *upadesh* both are *kalpit*, yet understand that for your disease of the dream, you must seek help from a physician of the dream. No doctor of your waking world can come here to cure you. Remember that your bondage is also *kalpit* and so are the pain and miseries of this dream world. When you are awakened everything will vanish. My *kalpit upadesh* will remove your *kalpit* bondage. To extract a thorn or foreign body from the flesh, another foreign substance is required, and when the former is removed, both are to be thrown away.

26 DREAMER—If this world is *kalpit*, a mental creation and a temporary existence, why should I be particular in doing good deeds and avoiding bad ones? When I know that the dream is in my imagination and so are its pain and bondage, why should I care for them? If everything is to vanish with the cessation of dream, why should I not act, on the well-known principle, "Eat, drink and be merry?"

SAGE—You have already tried this in your previous dreams by giving yourself out to be a *quinn*, but it did not save you from having dreams again and again. The scheme appears good so far as the present dream lasts, but you cannot stop future dreaming by this means. You must also remember that pleasure always follows pain, and that there is no pleasure unmixed with pain. Absolute happiness can only be had in the Absolute. Illumined or awakened souls who have experienced it, have all proclaimed it, and so have done the sacred books of all religions. Pure happiness cannot be had in any world from the lowest to the highest Brahmaloka. Therefore if you want to release yourself from the pain and miseries of constant dreaming or of birth and death, devise means to put a stop to dreaming altogether. You may be placed under the most favourable circumstances, as a result of your good *karmas* of previous lives, to enjoy the pleasures of the world, but fear of death will always remain with you at every birth. Birth is always sure to result in death.

"Eat, drink and be merry" is the motto of *agyānis* (ignorants) and of those *vāchik gnānis* or half-wise who have recognized the truth that the world is a dream by intellect only, but they know not that try as much as they can, it is neither possible for them to stop nor to alter this scene in any way. Their knowledge that it is a dream cannot save them from the miseries and troubles of this world, nor are the laws of nature (*mayā*) less rigid on them. Pleasures and pains are the result of their own *karmas*, their intellectual knowledge and logical inference cannot alter them in any way. Then case is like that of the physical scientists who have proved that there is no such thing as solid matter. They say that the apparent solid matter is nothing but a collection of invisible *electrons* or *ions* in motion. But can these scientists translate this knowledge into practice, by running against solid walls? Let them kick a stone and it seems real, notwithstanding that they know it to be merely a collection of invisible ions. Similarly you put your hand in the fire here and it burns you in spite of your knowledge that the fire has no external existence except in your own mind. Both the *vāchik gnānis* and the scientists yet lack true knowledge. The scientists know not that their instruments of investigation, even their nerves and brains which feel the sensation of solidity are likewise nothing but a collection of invisible *ions*. It is the same with you here. Your dream body and senses and the personality are created out of the same material, mind, as all other things, animate and inanimate, of

this world Your real self is lying comfortably in bed and is neither a doer, nor enjoyer nor a sufferer It is the false (*kalpit*) personality that eats, drinks and is merry Realize that and be free

Now, so long as you possess the slightest *adhyās* or attachment with this false personality of dream and consider it to be your real self, you cannot call yourself the creator of this world and treat others as your dream creatures, nor can you utter the sacred word, the *mahāvākya* or *ahambrahmasmi* (I am God) Even when you are fully cognizant of the real self or "I" being present in you, in me and in all others, then too, you have no right (*adhikār*) to utter the *mahāvākya* When you reach the last *bhūmika* of *gnāna*, where you will have the right to utter it, you will have no tongue to utter it, no ear to hear it and no intellect to understand it The only manifestation of that state, which is beyond all planes of creation, is complete *Silence*

27 DREAMER—What is the use of *mahāvākya*, then, and why do the *upanishads* give so much importance to it in the attainment of *moksha* or final liberation?

The Use of Mahāvākya

SAGE—The *mahāvākya* is of the greatest help to a seeker after Ultimate Truth When he reaches the *samādhi avastha* or conscious *sushupti*, where he sees nothing, hears nothing, perceives nothing, he is likely to be deceived with the idea that nothingness is the Ultimate Reality There the soundless sound of *maha-*

rahyā "alambrabhasmā" resounds and resounds automatically, as a result of his *abhyāsa* (practice) and previous knowledge that there is nothing else but 'I,' the only Reality the *atman*, *Sāhajananda*, who although always *śāśvati* (the *śāśv*) was ere this unknown (*prākṣa*) and is now made known (*apraśa*)

28 DREAMER—If the dream cannot be stopped and is to continue so long as it is destined to last as a result of *prārabdha*, what should I do to pass this period comfortably and peacefully? What attitude should I adopt and how should I treat my dream creatures?

Simply know that the whole scene is a dream, but act as if it is all real. Such is the life of a *jivanmukta*, a *purnan-gyani*, one who knows that the world is a dream, including his own personality. Avoid the folly of a half-wise or *eachuk gyani*, who, recognising the Ultimate Truth by intellect only, fills the air with shouts of "I am God," and yet sticks to his own personality."

29 DREAMER—What, then, are the means of
 How to stop -stopping future dreaming and thus
 Dreaming? escaping from the fear of death
 altogether?

SAGE—The means to stop future dreaming, remember, are the same as your sacred books the Vedis, Upanishads, etc, recommend, the same that the illumined souls (*anubhavis*) of all times and all countries advocate, the same as I have already told you viz., killing all *vāsnas* (desires) by *sarva-tyāgga* (renunciation) and the removal of *avidyā* (ignorance) by means of *gnana* (knowledge). The first step is to learn either from a *guru*, in whom you have an implicit faith or from your holy scriptures, that both the dream and the waking worlds as well as all other worlds and after-death creations, are merely mental (*kalpit*) and transitory appearances of the underlying Reality, the *advaita* (noumenon) or *Kutosthatman*, which is ever Existent, ever Conscious and ever Bliss, unchanging and seer (*sākshī*) of all the phenomenal worlds. The knowledge thus acquired by *śravana* (hearing) is then carried to your *buddhi* (intellect) by means of *manana*

or constantly pondering upon and keeping your *vriti* or *surat* (attention) on this Truth and preventing its deviation towards the worldly or relative (*mityāvat*) truths. Thus by means of *vichār* (discrimination), you are to start within you the process called *neti neti* (not this, not this) by which you exclude everything unreal from the category of Reality. Note that everything that has a beginning and an ending or appears at one time and disappears at another or is always changing, must be unreal and have a relative existence only. Both the waking state and the dream world come under the sweep of this rule and are therefore unreal and transitory. In contrast to the above definition of relative truths, the Absolute Truth must be such that is ever existent. This is the first step of *gnāna*, which consists in a thorough recognition of the Absolute Truth by intellect. The next step is to carry this knowledge to the higher regions of mind, till it reaches its highest faculty, the *anubhava* (intuition) or pure consciousness, free from all impurities (*mal*) and activities (*vikshepa*). The means of reaching this second stage of *gnāna* is *nidhyāsana* or contemplation. A continued and persistent practice of *nidhyāsana* will create in you the faculty of concentrating the mind on the Ultimate Truth. This will enable you to keep conscious in your third *avastha* of *sushupti*, and you will have a *sākshātkāra* (illumination) of Reality in your *samādhi* state. To remain conscious during the state of *sushupti*, even for a moment, is called *samādhi*. But unless, by further

practice you acquire the power of staying longer and longer in *samādhi*, you are sure to return to the ordinary waking state as you do after sleep.

On returning from *samādhi*, you will speak of the Ultimate Reality in the following terms *Vibhu* (all-pervading), *Achal* (absolute or motionless), *Nirvikar* (unchangeable), *Sat* (existent), *Chēttanya* (consciousness, knowledge), *Ananda* (bliss), *Adwanta* (without a second), *Avāṅmanasgochāra* (beyond mind and speech), etc., etc.

30 DREAMER—Every religion in the world advocates its own path to be the only right one to reach the goal. Which path do you recommend as the best, surest and easiest of all?

SAGE—All paths lead to the same goal. The advocates of various religions merely quarrel over the words and methods of expression. When the goal is reached they all unite and the quarrels cease to exist. A few gentlemen belonging to different nationalities once entered a restaurant. They were all very thirsty and asked the waiter in one voice to bring water. One called it *pāni*, another said *āb*, a third asked for *yal* and the fourth called it *aqua*. Each of them pressed the waiter to bring his requirement first. The waiter, being ignorant of so many languages, was at a loss as to whose order to carry out first and remained standing in the room. On this a fight ensued, in which words went hot and blows were exchanged. Meanwhile the waiter decided to comply with the order of one whose

language he understood, and in a moment he brought in a large jugful of water. With the arrival of the water all quarrels stopped and everyone cried out, it was *the thing* he wanted, and all of them enjoyed it to their hearts' content. Such is the way in which people fight over the technicalities of the various paths that lead to but one goal. The moment the goal is reached all strife comes to an end. I advise you not to fight and waste your energy over the *why* and *how* of this and the waking state creation, go beyond creation by any path suitable to you and realize the Truth first, and then you will know the *why* and *how* of the creation. You are sleeping and the serpent of *avidyā* (ignorance) is lying across your body. Your object at present should be to throw away the serpent rather than try to find out how and why it came upon you. In removing the *avidyā*, you may follow any path best suited to your temperament. When you get beyond the meshes of *avidyā* or creation, you will yourself know where *avidyā* came from and why you were so much influenced by it as to forget your real self.

31. DREAMER—What are the various paths and which of them is the most suitable for me?

SAGE—All paths advocated by different religions of the world may be divided into three principal ones. The one is the path of *gnāna*, or knowledge. This is the surest but the most difficult of all, as it requires a strong intellect and power of *vicāra* (discrimination) in the seeker after Truth. In this a

thorough knowledge of philosophy, especially *sāṅkhya* and logic is needed. It has also many pitfalls of which the greatest is, that when the aspirant recognizes the Truth by intellect only, he begins to think that the ultimate goal is reached. Consequently he neglects the *karmā* and his duties in the world, stops all work and becomes lazy. His further progress is thus stopped. Later on when all his doubts are cleared and he is convinced of the nature of Truth and perceives mentally the glimpses of Reality, he believes that the goal is attained, and boldly proclaims that the world exists in his mind, and in season and out of season chants the *mahāvākya* "*ahambrahmaṣmi*" (I am God), and is detested by his associates or dream creatures. They call him a fool, a lunatic and so forth. It is only when he has passed over these pitfalls that he is able to ascend to the highest *bhūmikā* of *gnāna*. As long as he is in the body, he is a *jīvanmuktā*, and after death he attains *harivālya moksha* or *videhmukti*. A *jīvanmuktā*, as long as he remains in body, sees no duality in any of his three *avasthās*—*jāgrāt*, *swapna* and *sushupti*. His *drishti* or point of view is changed and he sees himself and all others as one.

The second path is that of *yoga*. In this path the seeker after Truth is required to do certain ascetic penances, both mental and physical, to subjugate passions and thus to get a mastery or control over his mind. As one advances along this path one acquires *siddhis* or certain extraordinary powers whereby he can perform

The Path of
Yoga

miracles and wonderful deeds, such as altering the course of creation and stopping, changing and even creating dreams just as he wishes. Frequent exhibitions of such powers create in the *yogi* a desire for leadership and making disciples. The result is that he becomes enamoured of his own personality, and is so much overpowered by pride (*abhimāna*) that he begins to look down with contempt upon the followers of other paths. This *ahamkāra* (egotism) prevents him from reaching the goal. If he overcomes this great obstacle in this path and gets a mastery over his *ahamkāra* and kills his *vasa*, he succeeds in carrying his consciousness to the *sushupti avasthā*, where he has the *sākshātkāra* of the Ultimate Reality. The difference between the two paths *yoga* and *gnana* is that while in the former the aspirant carries his waking state consciousness to the *sushupti avasthā*, in the latter the *sushupti* is brought into the waking state. It is called *sahajya samādhi* as distinguished from the *śamādhi* of the *yogi*. A *yogi* enjoys the *ānanda* (bliss) as long as he is in the *śamādhi*, while a *gnāni* enjoys it in all the three *avasthas*.

The third path is called *upāsana* or *bhakti* (devotion)

This is best suited to the people of

The Path of
Devotion or Bhakti

an emotional and loving nature, especially women. It requires no intellect or mental gymnastics or any kind of ascetic practices. In this path the aspirant feels pleasurable sensations and ecstatic feelings from the very start. It requires an object to love, whether it be God, a prophet,

an *avatara* or even a *guru*. The travellers along this path are taught to recite *mantra*, prayers and other devotional practices. As further aids, music and poetry are commended, which enhance the pleasures experienced by the devotee. In this way, by constantly singing praises of his *vhitdeva* (beloved God) and by constantly prying and reciting of *mantra*, he is enabled to project a perfect physical image of his deity, in whose company he continues to enjoy his full measure of ecstatic pleasure. The obstacle to reach the goal in this path, lies in that the devotee is apt to labour under a sort of self-deception. He comes to look upon this feat of conjuring up his God as the Ultimate goal, and the sensation of ecstatic pleasure which he feels in the presence of his God inclines him to remain in His service. This keeps him from *harvalya mohsha* or final liberation. If, however, he goes beyond this stage, his power of concentration increases, and he succeeds in carrying his consciousness to the *sushupti avastha*, where he becomes one with his beloved, and realizes that the object of his devotion was in reality his own real self.

A fourth or mixed path (*samuchamānga*) is also recommended, in which *gnāna*, *yoga* and *upasna* are all combined. Now you can choose for yourself the path most suitable to you.

32 DREAMER—I like the path of *gnāna*, in which you say that a *jivanmukta* sees no duality even in this life during any of the three *avasthas*, because his

Drishti or Point of View

drishti or point of view is changed, but how is it possible for one man to see things differently from all others, appears to me rather inconceivable ?

SAGE—It is not at all inconceivable. If you just use *vichar* (discrimination) and go a little deeper into the question, you will find that even among the *agyanis* (ignorants) no two individuals see a thing with the same *drishti* or point of view. They only interpret it according to their own mental attitude towards it. The point of view is determined by the *vasna*—desire or interest one has in the object. The same man is seen as father by his son, as husband by his wife, as uncle by his nephew, and so forth, but the man himself is not in the least affected by the *drishti* of others. What appears a rare species of a tree to a botanist is only so many maunds of fuel to a wood-cutter, so many beams and planks to a timber merchant, and so much green fodder to a shepherd to feed his cattle with. If you go on thinking on this question more philosophically you will find that it is the result of suggestion or *kalpana* which causes this difference of attitudes and standpoints, and when *vasna* is associated with *kalpana*, the thing in itself, the *atithastana*, the root cause (*mythoran*) or the underlying Reality is completely obscured. To illustrate this point, take any object, say a chair. Why do you call it a chair? Because the name has been suggested to you by others. There is certainly no 'chairness' in it. It is a piece of wood cut out of a tree and made into a form upon which people sit. Now, another man wiser than you, a chemist,

declares that it is simply a compound of certain elements, carbon, hydrogen, etc. A scientist says it is a collection of atoms (*pramanus*), and the followers of the advanced school of science will pronounce it to be a bundle of *ions* and *electrons*. An idealist philosopher says, chair by itself has no existence anywhere but in his mind. Lastly, the dreamer, who has realized that it is all his own dream, tells you that not only the chair, but also the room in which it stands and the master to whom it belongs, including yourself, the inquirer, are all the products of his dream, and that the moment he is awakened, everything will disappear. Now, whom will you believe and follow? In the relative sense all are right, but from the point of view of the Absolute Truth, none is right. The man who says it is a chair and the one who calls it a piece of wood are both correct, and so are the chemist, the scientist, the philosopher and the dreamer. But none knows what the *thing in itself* is. Thus relative truths are many but the absolute Truth is one.

All external objects or created things change with the *drishti* or mental angle of the individual who perceives them, and the *drishti* is determined in its turn by *vasnā* and *avidyā* (ignorance). Kill *vasnā* by renunciation and *avidyā* by *gnāna* and your *drishti* or outlook upon the world will be changed altogether. You will see no enemy anywhere and become *nirbhaya* (fearless). It is on account of *vāsnā* expressing itself in its various phases—attachment, interest, love (*moh*, *lambana*, *mamta*), etc.—that you

feel for your son, and it gives you pain if you see him in trouble. If the son of any other man is in trouble, you do not feel any pain on his account, and if he happens to be the son of your enemy, you may rather feel pleasure in his suffering. Thus pleasure and pain, right and wrong, good and bad, all depend upon your *drishti*. What is right from one man's point of view may be wrong from another's. Happiness, the highest ambition of all created beings, is purely a matter of *drishti* and changes with the change of view point. Extreme happiness turns into extreme misery the moment the *drishti* is changed. Instances are not wanting to show how instantaneously the *drishti* is sometimes changed by mere suggestion. As a case in point I tell you a story I heard from a medical man. A married man with half-a-dozen children and a loving wife was in full enjoyment of peaceful life. With advancing years he began to experience sexual weakness, for which he was compelled to seek the advice of a specialist. The latter after examination pronounced that the patient, though not impotent, was certainly sterile from birth. The specialist's verdict staggered the poor man. Immediately his attitude towards his wife and children was changed and he actually began to feel that the children were not legitimate and that his wife had not been really faithful to him. Every past act of his wife that he remembered was now in his eyes an evidence of her guilt, and his children's features now appeared to resemble those of a man whom he once knew to be his

wife's friend These wild and bewildering fancies exasperated him so much that he poisoned the whole family to death Subsequently, however, another specialist convinced him that he was not sterile, so much so that his previous medical adviser was also made to admit his mistake But the disillusionment came too late, and the poor fellow had nothing left for him but to end his own life too in the same unfortunate manner Such is the power of suggestion or *kalpana shakti* of *māyā* in changing the *drishti* or point of view of a person It is indeed the cause of creation and of the continuance of this and the waking world

33 DREAMER—Suggestion is a powerful force in the dream no doubt, because when you brought me to this place, there was no river to be seen nor any burning *ghats*, but the moment you made mention of them, they came into existence at once In the waking world such a thing never occurs, no one can create rivers or mountains by mere suggestion as you have done here

SAGE—The suggestibility (*kalpana*) or hypnotic influence is a mental power, and it is by virtue of this power that both the dream and the waking worlds are created It is very much stronger here than in your waking state The rule is, that suggestibility increases in proportion to the depth of *avidyā* or ignorance A child may be made to believe in anything suggested to him more easily than a grown-up man, and a person in an hypnotised state, which is an induced sleep, is more readily influenced by suggestion than is

Suggestibility
or Kalpana

a man in the waking state, while a person in full possession of his intellect can hardly be brought under the influence of suggestion. Thus, wherever ignorance is predominant, suggestion plays an important rôle. Hysteria, a diseased state of mind, intoxication, love, fear, anger and other conditions, where intellect is subjugated and *vāsná* (desire) is increased, are examples where suggestibility is very great. In fact all creation is mental (*kalpit*), the result of suggestion. In your waking state also, all things are created by suggestion. When a child is born he perceives quite a different world from the one perceived by an adult. A newly-born babe sees no distinction between his own self who knows and the external objects known by him. How does he come to know that the moon which he daily tried to catch in his hands was thousands of miles away from him, and that the nurse whom he loved so dearly was not his mother? It is by virtue of the great power of suggestion that the child is made to distinguish between his subjective and objective natures. The first important suggestions come from the mother, who communicates to the child knowledge regarding their separate existence, their mutual relationship and her fondness for him. The next step is the suggestion of his name to him, which helps him in distinguishing himself from others, and creates for him a separate personality. The child not yet influenced by suggestion, speaks of himself in the third person, and if asked whose spoon he held in his hand, he will say, "Rama's" or "Vishnu's" (whatever his suggested name

might be) and not "mine" It is therefore clear that a child is brought up by suggestions, and when he grows up he is nothing better than his parents and elders, who were in their own turn nothing but mere bundles of suggestions Such is the frail humanity ever moving round and round in the same vicious circle of suggestibility The simple truth is, that you are all in a hypnotized state, so to speak, and it requires a strong power of *vichār* (discrimination) and counter-suggestion in order to dehypnotise you and bring you back to your original state There is no limit to the power of suggestion It is indeed the keystone or basis to the whole edifice of creation (*īch'nā*) of this and the waking world, as well as of all other worlds (*lohas*)

The suggestions are either *hetero*, received from others, or *auto*, suggested by one's own mind This dream world, as it first appeared to you, was the result of auto-suggestions of your own thoughts of waking state Now the hetero-suggestions from me have changed it to some extent, and the river and mountains that you see now, have appeared at my suggestions Suggestion is a powerful force in both creating a new world and altering the existing one

Now, in order that the suggestion may be effectual,

The Law of Suggestion

it is necessary that the suggesting personality or the person who suggests must be superior in knowledge to the subject or the recipient Your waking state creation also is based on the same principle. New

creations are being enforced or added by superior and powerful minds and blindly accepted by inferior ones. The suggestibility in the inferior or ignorant minds is further strengthened by *vāsanā* (desire). The so-called new discoveries in science are nothing but *kalpanas* or mental creations brought to material points, or what they call indisputable facts, by the power of suggestions. For instance, the older physicians did not think of finding out specific germs for every disease, and as a matter of fact, in spite of their powerful microscopes, they could not actually see them. With the increase of bacteriomania, which implies a strong desire to find out germs for every conceivable disease, they are now on the road to create new germs by simple suggestion. One investigator does the experiment with a determined idea to see the germs and eventually does discover them under his microscope. The suggestion of this new discovery is then announced in the papers, and if the first investigator be an accepted authority, others in the same line of work readily catch the suggestion and in turn see the germs under their microscopes also. Gradually the suggestion gets such a strong hold on the people's mind that the whole scientific world is, as it were, hypnotised, and call the thing thus created as established truth.

34 DREAMER—I am quite convinced that creation, both of dream and of the waking world, is the result of *kalpana* or mental suggestion, and that the latter is determined by *vāsanā* (desire), but to become *nirvāsanīc* or desireless is almost impossible, how can any one be *nirvāsanīc*?

SAGE—It is indeed very difficult to be *nirvāṣṇic* (desireless). Only a *sannyasi* who has renounced the world can reach such a state, and even among the *sannyasis*, one in a thousand succeeds in *sarva tyaga* (complete renunciation). But you must know that the only support of *vāśnā* is *avidyā* (ignorance), and if you succeed in removing the latter by means of its *pratyop* (opposite), the *vidyā* (knowledge), all *vasnās* will die out themselves, having nothing to support them. When the *avidyā* is gone and you have fully realized that it is a dream, you will no longer desire to enjoy the pleasures of the dream-world, nor will you have any interest in the affairs of this world. A man having no *vasnā* is never influenced by suggestion, and you will have no more dreaming and will ultimately awaken into the supreme Reality.

35 DREAMER—I quite realize that the nature of the Ultimate Reality cannot be described in words, and that it will only be known when I am actually awakened into it, but you can at least give me an idea or a mental conception of Reality by some familiar illustration or analogy.

SAGE—Yes, you can form an adequate idea by analogy, but never take it as exactly representing the Reality. I relate to you an old (*puratan*) illustration which had been the means of convincing the ancient sage Yagyavalka. Don't take it as literally true in every respect, still it will help you just to form an idea

of the nature of *Satchitananda* and the way in which creation emanates from it

Conceive an infinite ocean of consciousness or *anubhara* as if it were a substance all-pervading like sunlight or ether (*akasa*). Call this ocean by the name of *sat-chit-ananda*, having the three-fold qualities, *sat* (existence or being), *chit* (knowledge or consciousness) and *ananda* (bliss or happiness) in one, in the manner as sunlight has heat, light and colour. Now the universal consciousness is as invisible as light yet as illuminating. You cannot see light unless it manifests itself by falling upon another substance. Sunlight, you know, is diffused everywhere in the sky, but you see it only when it falls upon and illuminates a solid, liquid or gaseous substance. At night when the sun does not shine on the part of the earth where you are standing, you cannot see sunlight anywhere except in its reflection upon the moon and planets, while you know it is diffused throughout the firmament. During the day you see the sun shining on objects on the earth. What are these objects, then, upon which you see the light? They are the productions of sunlight itself. The moon, the planets and the earth, forming the solar system, as well as every other object, animate and inanimate on them, are all the products of the sun. Even physical science has proved that had there been no sun, there would have been no living object on earth. All heat, light and colour that you see in the world have their origin from the sun.

Now, keeping the analogy of sunlight in your mind,

you can form an idea of what universal consciousness, with threefold qualities of *sat-chit-ananda*, is capable of doing. All existence or *being*, all knowledge and all happiness that you find in the world, have their source in *sat-chit-ananda*. Although the universal consciousness is all-pervading, yet you find its manifestation only in conscious *beings*. The conscious beings in their turn are nothing but products of consciousness, just as the things in the universe are the products of the sun. Thus the three seemingly separate things—the seer or knower, the seen or known, and the sight or knowledge—the well known *triputy*—have one source, the all-pervading consciousness.

In this infinite ocean of consciousness, innumerable waves or eddies rise and fall, appear and disappear. Thus at an innumerable number of points it assumes alternately the two states of activity and inactivity, *pralaya* and *apralaya*, creation and dissolution. Take one of these innumerable waves as Brahma, the creator of our Universe. During his state of activity, the world comes into existence, and during inactivity it disappears. The process is parallel to the working of the human mind, when it is in action the dream world appears, and when it is inactive (in *sushupti*) everything disappears. There are countless Brahmas in the infinite ocean of consciousness and countless universes which exist for aeons of years from the view point of a created being (*jiva*), and yet for a Brahma, the creation, development, decline and death of a universe is as instantaneous as if all had happened in the twinkling of an eye.

What is the Ultimate Reality? It is the sun, the source of all light, and is called *Kutasth Brahman*, the eternal source of all consciousness in which the countless universes appear and disappear. Like the sun, this *Kutasth Brahman* is present in the minutest ray of consciousness as a whole and is unaffected by any change in the consciousness, just in the same way as the entire sun is present in each ray of sunlight and yet remains unaffected by any changes in the light. Thus you see that *Kutasth Brahman*, like the sun, neither creates nor destroys, is neither active nor inactive, and neither does it appear nor disappear. It is the consciousness that creates the worlds of dream and waking state. In *sushupti* this consciousness becomes inactive and assumes a latent or potential state (*śamāna*) as does the sunlight in a piece of wood.

The *Kutasth*, the source of all consciousness, like the sun, the source of all light, only appears sometimes latent and sometimes manifest (*viskrish*), but in reality *Kutasth* is ever the same. Like the sun, *Kutasth* never disappears nor changes, but the *mayá* or *avidyá*, its own *shakti*, conceals it in the same way as clouds, the product of the sun itself, overshadow the sun and prevent him from shining.

Now, if you analyse yourselves intellectually, you will see that your body, like that of the other dream creatures, is a product, a result, a mental creation of the same consciousness in you. Note that consciousness in action is called mind, and when not in action it is called *anubhava* (intuition), but in reality there is no

difference between the two. Water is water whether it is flowing or is still. The consciousness in you, like the light of the sun in a lamp, is a ray of universal consciousness and represents the Brahman, the creating power which has created this dream world. The *Kutasth* in you remains ever *sākshī*, unchanged and an undivided whole. Just as you can see the entire sun in a single ray of his light by means of a lens, in the same way you can have *sākshātkāra** of *Kutasth ātman* by means of concentration, which consists in stopping your ray of consciousness from activity. *Kutasth* in you is ever shining in your real 'I' (*ātman* or individuality) and the moment everything else—your body, mind and your personality—the illusory products of *māyā* disappear, the *Kutasth* shines in His own glory (*mahimā*). In *śushupti*, the *Kutasth* always shines, and as there is no creation to shine upon, nor is there another personality to see the glory, it appears as if non-existent. Consciousness without any object to be conscious of is identical with unconsciousness. If you put two persons together, one with everything to see but without eyes (blind) and the other with full sight but nothing to see, they are in the same position. *Kutasth* is ever conscious and shining. Previously, too, it shone like the sun, but to your false (*kalpit*) personality it was unknown. To himself the *Kutasth* is never unknown, as from the sun is the sun never concealed. Your 'I' as well as other 'I's' of your dream

* There is no English word to represent *sākshātkāra*. It means knowing self by self.—Editor.

creatures are one and the same *Kutasth*. It is called *atman* or soul as long as you see it separate from other 'I's,' and when you realize that all 'I's' are one it is *Kutasth Brahman* everywhere. Ponder over this analogy day and night and gradually you will be convinced of the Ultimate Reality.

36 DREAMER—Now, Sir, I have no doubt as regards this being a dream-world. I am also convinced that there is no difference of any kind between the dream and waking state worlds. Both are mental creations and appear true only so long as they last and they will surely last as long as the effect of *prāṇabdhā* continues, but as for myself, I have no desire that they should continue any longer. Tell me if, after waking from this dream, I will see the other world as a *jīvanmukta* or a *gnani* does. In other words, shall I be able to realize that world also as a mere dream after which no further dreams or births and deaths will occur?

SAGE—Not yet, as your knowledge is still in a lower *bhūmikā* (stage). Of course, you have overcome *avidyā* so far that you know this and the waking world to be both unreal. When you will succeed in removing two other coverings of *avidyā* and retain this knowledge even during *sushupti avasthā* and beyond that, then you will see both the waking and dream worlds as a *jīvanmukta* does. There are yet many stages for you to pass through before you reach the last or the highest *bhūmikā*.

37. DREAMER—Allow me to ask, then, how many are the *bhūmikās* in all and in which one of them am I

at present? Also tell me, my venerable *guru*, the easiest method by following which I may be able to reach the highest stage

SAGE—There are, as I have already told you so many times before, many phases of mental development, the highest of which is *anubhava*—intuition, cosmic consciousness, super-consciousness, etc.,—and the lowest is *instinct*. The intermediate plane between these two extremes is *avidya* or intellectual mind. Now knowledge, in the lowest scale of mental development, or in other words instinctive knowledge, is liable to be readily swept off. Intellectual knowledge is comparatively lasting. In animals and little children, knowledge is of an instinctive character which tends to disappear readily under the influence of fear and the least possible excitement. Children learn their lesson by heart without understanding and can repeat it whenever asked, but when they are forced to do so under fear, they generally forget it. Parrots are trained to repeat holy names and those of their master, but the moment a cat appears to them, they forget all and give out their natural cry of *tārā tārā*. Similarly, people learn holy *mantras* and repeat them day and night, but at the approach of death or bodily trouble, they utter nothing but *hārī hārī*. Thus knowledge in the instinctive mind is affected and lost by the influence of even slight causes. The knowledge in the higher or intellectual mind also vanishes during sleep or hypnotization. Try always to carry knowledge to your

Mental Planes
Instinct, Intellect
and Intuition

stoppage of mind produces a peculiar sensation, as if one is strangled and is about to die, because breathing (*prana*) also has a tendency to stop with the stoppage of mind. This makes many *jnyāsi* (seekers after Truth) desist making further progress in this practice. Pass over this stage by remembering that the self (*atman*) or soul never dies. By such a practice methodically performed, you will carry knowledge to the intuitional stage, and when the *sushupti avasthā*, the stage of natural stoppage of your mind comes, either in sleep or after death, the knowledge of truth or *gnana* will intuitively shine by itself, without any effort on your part. A man who knows swimming, if thrown into deep water, will come over the surface and swim automatically without the exercise of his memory as to the process or the principle of the art of swimming. It requires much time and practice to learn swimming, but once learnt, it is yours for ever. Both memory (*smṛiti*) and intellect (*buddhi*) belong to the lower regions of the mind and are of great help in acquiring knowledge in the early stages, but when knowledge reaches the intuitive or the highest stage (*anubhava*), they are of no use and are to be thrown away as *upādhis* (obstacles). The process of carrying knowledge to the stage of intuition may be very long and tedious, but once the knowledge enters *anubhava*, it is never lost.

Remember that between instinct and intuition there

Extremes look alike	are many intermediate grades, these are only the two ends of a long scale. Now instinct and
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intuition, being the extreme poles of the same substance, look alike, but they differ from each other in the same way as light differs from darkness, as knowledge from ignorance. A new-born infant and a *puran gñani* are apparently the same, but in the one, ignorance and in the other knowledge predominates. Both are in a state of bliss (*ananda*), fearless (*nirbhe*), desireless (*nirāśā*) and so forth, but in the case of the infant, the instinct has to undergo a change or evolution into higher states, while the *puran gñani* remains ever the same. The infant knows not that he is happy and blissful, while the *gñani* knows that he is absolute bliss incarnate *

Now, let me tell you the various *bhūmikas* or stages in the path of *gñana* through which your knowledge of self (*ātman*) has to pass before it reaches the highest stage. Understand them well, it will help you in knowing how far you make progress towards attaining the ultimate Reality or final awakening. These *bhūmikas* are sixteen in number, named after the four principal families *avasthas* or phases of consciousness—*jāgrat*, *svapna*, *sushupti* and *tīrya*—in between which every being is for ever oscillating consciously or unconsciously. When passing through all of them unconsciously, it is called *jan*, *utpā* or matter, when passing through one or two of

* This point is best illustrated in the story of *Dam Bial Kall* and *Bhim Bhaṭṭ*—in *Yogavasistha*. The first three were as fearless and *nirāhamkāra* as an infant and the last three were as fearless and *nirāhamkāra* as a *puran gñani*—Editor

them consciously, he is called a *jīva* or living creature, but when he is conscious in all the *avasthas*, he is called a *jīvanmukta* or *gnāni*

1 The first of these *bhūmikās* is called *jāgrat-jāgrat*. It is the first dawn of consciousness. Those in this stage cannot discriminate between any two states of existence. Such is the case with newly-born babies and lower animals, they can make no distinction between their waking and dreaming states and do not know when they pass from one to another *avasthā*. To them all are alike.

2. As the child grows older, he begins to acquire the knowledge, during his waking state, that he was dreaming when asleep. This is the second *bhūmika* of knowledge—*jāgrat-swapna*. Those in this stage do not remember the full particulars of their dreams, but they only know that there does exist a dream state apart from their waking state. They have, however, no knowledge of the other states of their existence such as *sushupti* and *tūrya*.

3 As the knowledge of these people advances with the evolution of consciousness, they not only remember their dream experience when they wake up, but also retain the memory of their dreamless sleep state and say that, while in that state, they saw nothing and were practically unconscious but perfectly comfortable and free from all pain and anxieties. This is the third *bhūmika* called *jāgrat-sushupti*. People in this *bhūmika*, when they wake up, remember the minutest details of their dream and the proximate extent of the

'dreamless sleep. Almost all human beings, as a matter of evolutionary course, reach up to this stage. It requires no particular practice to attain it.

4. The fourth *bhūmī* or *jīgrat-tūrva* is that stage, when a person remembers, in his waking state, his experience of the *turya avasthā* also—those who devote themselves exclusively to the study of religion and philosophy and possess highly developed intellectual power do attain this stage. Also many a *bhakta* (devotees in the path of devotion) and many a *yogi* very often acquire this *bhūmī*. Not only do such people know that they had dream and dreamless sleep states, but over and above this, when they wake up, they remember the experience of their *turya* state and say that immediately before, awakening they felt an ecstatic pleasure which they are unable to explain in ordinary language.*

Remember that, although the knowledge of these experiences in the waking state is an acquired one, being the result of suggestions received from the outside world, or of special practice (*yoga*), yet the experience itself is one's own. The suggestions simply act as reminders to what one had directly experienced during sleep, but had forgotten when awake. What I am teaching you now is nothing new. I am only reviving your own memory of your past experience, and when, through my suggestions, you are reminded of

* Because of its not being a commonly known experience, there are no words to express the experience of *turya* state. In the language of the occultists, it is called superconsciousness, spiritual consciousness or cosmic consciousness.—Editor

10 When during *sushupti*, he is so far awake as to recognise that his previous states of *jágrat* and *suapna* were both merely the result of his own mental activities he is in the tenth *bhūmā* of sushupti-swapna

11 When he fully realizes, during *sushupti*, that his mind is now mindless, or in other words when he is conscious of his unconscious state, he requires the eleventh *bhūmā* of sushupti-sushupti.*

In this stage, however he cannot stay long. He either immediately returns to his waking or dream state or passes on to the next *tūrya avasthā*. This depends upon how far he has succeeded in killing his *ahamkāra* or personality. If he has not yet

* To an ordinary reader and especially to a Western mind, the idea of being conscious of one's own unconscious state is sure to appear contradictory. It is certainly incomprehensible and requires a strong power of discrimination to grasp the idea. We are ourselves unable to express it in common language. Some call it spiritual consciousness to distinguish it from mental consciousness. Mr Edward Carpenter the well known English philosopher who had come to India to learn the truths of Indian philosophy from a *guru* translates this experience as *consciousness without thought* (*nirvāṇa*), and writes about it in his book entitled "A Visit to a Cāhni," as follows: "Whether it indicates a state of unconsciousness or a state of vastly enhanced consciousness? Probably both views have their justification, the thing does not admit of definition in the terms of ordinary language. The important thing to see and admit is that under cover of this and similar terms there does exist a real and recognisable fact (that is, a state of consciousness in some sense) which has been experienced over and over again and which to those who have experienced it in ever so slight a degree has appeared worthy of life long pursuit and devotion. It is easy, of course to represent the thing as a mere word, a theory, a speculation of the dreamy Hindu, but people do not sacrifice their lives for empty words, nor do mere philosophical abstractions rule destinies of continents. No, the word represents a reality, something very basic and inevitable in human nature. The question really is not to define the fact—for we cannot do that—but to get at and experience it"—Editor

13 The first of these four spiritual stages is the thirteenth *bhūmika* named *turya-jagrat*, in which the *sanskṛta* of *vāsna* (desire in the latent state) for the creation of physical world or *jagrat* remain potential, and there is a liability of the one in this stage assuming a personality and appearing in the world as an *avatāra* or prophet in virtue of the *śubh icchā*, the desire of doing good to the people

14 The next higher stage is of *turya-swapna*, in which a latent desire of doing good to *devatas* or demigods of the spiritual (*sūkṣhma*) world yet remains and the *jygyasu* comes down or appears as a Brahma, Vishnu or Mahesh in creation

15 The fifteenth *bhūmika* is called *turya-sushupt*, in which the desire of *kāraṇ* (seed) world still persists, and which causes one's assuming the state of *Bhagavān Hṛanyagāra*. He has practically achieved the goal, but the last obstacle is not yet removed, and he still remains the seed or the egg from which creation may spring at any time

16 The last or sixteenth *bhūmika* of *turya-turya* is the *Ishwara* or *mayāvasīta Brahman* state when there remains no desire of creation, but *māyā* still exists potentially. In this stage, the *Ishwara* identifies himself with the world as its creator or source. He is an impartial spectator and rejoices in witnessing the play of *māyā*, his consort, as a magician rejoices in the performance of tricks which he himself knows to be sham and baseless in nature

Beyond the sixteenth *bhūmika* is the *turya-atit*

or final awakening, where *māyā* and her *tripitṭy* merge into the Absolute, *advaita lūlaśh* Brahman. It is *aminyananaśpochāṇa* (beyond mind and speech), and there are no means in my power nor in that of anybody else to give you even an idea or a mental picture of this ultimate Reality.*

38 DREAMER—I am now convinced and have no doubt whatever as regards the Ultimate Reality, but I want to have a *sukshūbhāṇa* (direct cognition). You yourself must have experienced it, pray show it to me. With your help I will have a direct cognition of the ultimate Reality without passing through so many stages.

SAGE—You are not yet fit to understand, nor to bear the effects of sudden illumination. You know how bewildered or confused a man feels when abruptly aroused from his sound sleep. You have yet to learn

* These sixteen grades of the Universal Brahmic consciousness were taught as sixteen *matras* of the monosyllable "Om" by Sri Ramachandra to his disciple Hanūmīna, with strict injunctions as follows —

"These sixteen states should be known by men of subtle intellect, O Hanūmāna! They are not to be told by thee to any one and every one. These that I have taught thee should be carefully told by thee to one who has the greatest regard for the one hundred and eight Upanishads, whose desire for *Videhmukta* increases day by day, whose devotion to the Teacher is extremely stainless, whose non-attachment to all external objects of enjoyment is ver. great, and who has all the distinguishing marks of a *jīvanmukta*. O Māruti! This should always be screened even before *Karmīns*, *Bhaktas* and *Gñānis* and should only be taught to those *yogīns* who are intent upon the identification of self. Out of regard, I have taught thee all the esoteric Vedantic meanings that ought to be kept screened. I have, therefore, O son of Vāyu! no other secret than this to be kept screened. This is all my entire wealth."

The above passage is quoted from "Sri Rāma Gitā," forming part of *Tattvasaundhryana*, the occult philosophy taught by the great sage Sri Vasishta, translated into English by G. Krishna Śāstri of the Adyar Library, Madras — Editor

more about the sixteen *bhūmāḥ* or stages in the path of knowledge and the methods of passing from one to the other by gradual unfoldment of consciousness. It is good at this stage that you consider me as *guru* and I take you to be my disciple. In showing you the ultimate Reality both 'I' and 'You' will vanish.

THE END OF THE DREAM

It appears that the dreamer pressed and pressed the last question on to the sage, who answered it in complete *Silence* by tightening his lips, closing his ears and shutting his eyes and gradually all appearances vanished, resulting in the dissolution of the dream world.

Thus ended the dream of the dreamer, who, when awakened into the waking world, was sorry for asking the last question, but he had the consolation of acquiring the power of summoning the sage at will in his dream. The dreamer had other similar visions, an account of which is to be found in his note-book.

CONCLUSION

The dreamer is no more a-dreamer now. He has left his *śidhantā* (established Truth) for us to ponder over, to criticize or treat it in any way we like. It is here produced not because it is intended that people should take it to be a gospel truth, but because it is possible that a study of the working of the dreamer's mind may lead some one to reflect on the issues here raised. If it appeals to anyone as true, let such an one live up to it and if it does not, it may be treated as a mere fiction.

